

THE
Baptist Magazine.

MAY, 1821.

MEMOIR OF MRS. DENT.

HISTORICAL records, antiquarian researches, and moral and christian sketches of character, are continually presented to our view, and are perused with interest according to the taste of the readers. Perhaps it may be justly affirmed, that to those who peruse this Magazine, and other publications of a similar nature, the *Missionary Herald* is the first to excite attention, and by its animating and most important tidings, is calculated to rouse the dormant mind; and whilst it proclaims that the nations of the world are becoming the kingdoms of the Lord, and that his name shall endure for ever, the pious individual is led to pray more earnestly that he may act as a useful subject of that spiritual kingdom. The afflicted desponding Christian turns to the *Obituary*, where the memorials of the dead are recorded, anxiously desirous to know how those who died in the Lord were supported, and with tears of joy reads their testimonies to the faithfulness and tender care of the Saviour, and is encouraged to believe, that when he is called to pass through the valley of the shadow of death, he shall find the same Almighty arm to conduct him safely through, and admit his happy spirit into heavenly mansions.

A short account is now presented of Mrs. Elizabeth Dent,

the daughter of the late Rev. John Ryland of Northampton, who was born August 24, 1754, and married to Mr. Joseph Dent* of Milton, the senior deacon of the Church in College-lane, November 1, 1774.

Many to whom she was well known, not only lament the great loss sustained by her bereaved relatives, but are desirous of some information respecting the decease of one so deservedly esteemed. Her disposition was remarkably cheerful, affectionate, and benevolent. Her mind was active, animated by the most ardent desire to be useful, and deeply conscious of the obligation laid upon every Christian, to employ the talents communicated by the Most High, for the good of others and the glory of God. From the year 1793 to 1815, (with the exception of a short interval,) the most delightful employment in which Mrs. Dent was engaged, was the instruction of the young. It was her first object that the truths of Christianity should be so received by them, as to be the directing principles of their lives, their support under affliction, and the best preparation for a future

* Mr. Dent joined the church at Northampton September 11, 1767, along with Mrs. Dent's brother, and William Button, &c. who have both been long employed in the ministry.

state; to promote which important and permanent effects, her frequent petitions were offered fervently for them both, whilst residing in her family, and after their removal. With several of her young friends she maintained an affectionate correspondence, feeling with them in all their trials, and encouraging them to look to that God who would be their all-sufficient refuge in the time of trouble; and she was consoled and encouraged herself by their letters, which were proofs that her instructions had been the means of showing them the path of life and felicity. Under the most painful bereavement of a beloved daughter, she received their most tender assurances of sympathetic regard; and about ten days before her own decease, a letter from one whom she much loved, imparted heart-felt pleasure, which she particularly mentioned to some of her family.

Mrs. Dent's habits of devotion induced her to employ the earliest hours of the morning in the most pious manner. One who was her pupil many years ago, when she resided at Northampton, has mentioned in a letter, since her death, the impression made by her example. "Have not a Fuller, a Sutcliff, and a Pearce, rejoiced to welcome her to the holy throng; and with joy looked back to those happy seasons of devotional exercises which they enjoyed in her society below? We cannot forget at what an early hour she used to rise for converse with her heavenly Father, and how frequently her countenance was irradiated by that cheerful serenity, which seemed to tell us she had been with Jesus. I love to think of her excellencies, her prayers, her conversation, her activity, her usefulness. Many of

her young people have been religiously impressed under her tuition; many aged and dejected Christians have been comforted and encouraged by her counsel and example; and I doubt not the ministers of Christ strengthened in their works of faith and love by her holy zeal and fervent prayers."

During the last two or three years, Mrs. Dent felt much increasing bodily indisposition, from an asthmatic complaint, and in the winter was frequently unable, on the Sabbath, to go to the house of God at Northampton, where her revered father and her brother had so long laboured. But the prosperity and happiness of that church, of which she had been a member nearly fifty years,* occupied her thoughts, and its welfare excited her most fervent prayers.

A small number, who met with her at an adjoining place of worship, fitted up for divine service, in the village where she resided, shared likewise her christian regard. Two or three, like herself, were prevented by affliction from a regular attendance at places of worship at a distance, and on this account she felt a strong desire to have the Lord's supper administered to them. In the Baptist Magazine for November, page 472, Mrs. Dent perused some remarks relative to this subject, which gave her peculiar pleasure. Application was made to the church at Road for permission for some of their members to unite with others who belonged to the church at Northampton, (the whole number amounting to eighteen, residing at Milton,) to receive the Lord's supper together, when they were unable to

* She was baptized on a profession of faith, by her father, November 10, 1771.

attend at their respective places. The Rev. Mr. Heighton and his church assented to the request; but the final determination of the church at Northampton not having been received, Mrs. Dent had not this desire of her heart fulfilled: but to her longing soul the heavenly summons was sent, "Come up hither, and unite with angels and the spirits of the just."

A painful occurrence took place December 21, 1820. Whilst Mrs. Dent was at dinner, a piece of meat lodged in her throat, and all efforts to remove it were ineffectual. It remained there till the following day, and was then forced down by a surgeon. She had always possessed great personal courage, could endure much bodily affliction without complaining, and was ever ready to support others in the most trying circumstances. In a note to her daughter, three days after, she wrote, "Through rich mercy I have been preserved; I have been preserved, and am still spared to sing of mercy and of judgment. It was for the time it lasted a terrible operation in performing. May every returning year be filled with blessings to you and your dear boy." The following morning Mrs. Dent, though free from pain, yet was much worse, being troubled with a continual cough, and great difficulty of breathing. She was pleased at seeing the eldest son of her late brother, Mr. James Ryland, having felt much for him and the rest of the family, who were left, at the death of their father, entirely dependent on their own exertions. She affectionately recommended him to seek the Lord. To her own dear children, and to her afflicted husband, she spoke with great tenderness, and seemed happy in

having them with her, and repeatedly said to her son, "Praise the Lord, praise the Lord for his goodness." Two days before she died, she said, "Oh those dear little pronouns, how sweet they are! to be able to say, *My* God, *our* God!" In the evening of the same day she said, "Oh! those poor dear friends who meet over the way,* I hope the Lord will preserve them in peace." On the Thursday, after Dr. Kerr had seen her, she said, "They do not expect to do me any good, but I had him for satisfaction. I hope you are all satisfied; I hope my son is satisfied." Her son prayed by her the two preceding evenings; and seeing him much affected, she begged him to compose himself, or he would hurt himself and her too. He said, "Oh, mother, I would not hurt you in the least for the world." She replied, "Then do not despair, do not despond; remember they looked unto him, and were enlightened. It will all be for the best." When he and his wife were taking leave of her that night, she said, "The Lord bless you and yours, and make you a blessing." With much composure she afterwards informed her distressed husband, that she wished Mr. Blundell to be requested to commit her remains to the tomb, and Mr. Heighton to preach a sermon at Milton, from Luke xii. 40; "Be ye therefore ready," &c. and selected three hymns for the service: Olney Hymns, Book I, 81; Watts, Book II, 90; Rippon, 319.

A servant of Dr. Ryland's, who formerly lived with Mrs. Dent, having come at this time from Bristol to see her mother, came over from Northampton to

* At a house fitted up for worship by her husband.

Milton, and sat up with her the last night, who related some of her last expressions. To her she said, "Ah, Betty! dying is hard work; but Jesus is with me. What a mercy is it, that I feel his presence, which is better than life! Pray for me, that I may have faith and patience to the end. Blessed be God, for his unspeakable goodness to me, in affording me my reason in my last moments.

'Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there.'

I am at peace with every one. I know I have been peevish, and to you many times, but my sins are all forgiven me. Pray that I may have faith and patience." The servant then asked, if she should raise her head. "No! by no means. Do not touch me. Do not speak to me. Do not leave me. Mind and remember what I say to you." She seemed absorbed in heavenly contemplation, grasped the servant's hand, and said with rapture, "Glory! Glory! *It is heavenly glory! All is well!*" About a quarter of an hour after, she expired, at two in the morning, December 29, 1820.

Twenty-five days before her death, Mrs. Dent wrote thus to Mrs. Ryland of Bristol: "My dear sister, how rapidly does time pass! We are just entered into the last month of the year; perhaps it may be to one or other of us *our* last year: but this does not distress me, as I would wish to be found ready, with my loins girt, watching and waiting against my Master sendeth for me, to enter into his presence, and then and there, in that heavenly court, I shall serve him as I ought, *without SIN.*"

MEMOIR OF MR. GEORGE THOMPSON.

THE office of deacon is very important in a Christian church. The comfort of the minister, the consolation of the poor, the harmony of the society, the glory of Christ, is deeply affected by the character and conduct of deacons. When they hold the mystery of the faith in a pure conscience, they are pillars in the spiritual building, and their removal is severely felt. The memory of George Thompson, as a man, a Christian, and a deacon, will long be dear to all who knew him.

He was born in 1776, at Scotchwood, Northumberland. At an early age he entered into the same service in which he died, having retained his situation for the long period of thirty years. But a higher than any earthly master was pleased to call him to the knowledge of himself in the days of his youth. When eighteen, he was baptized, in 1794, by Mr. Skinner, Baptist minister at Newcastle-on-Tyne. Shortly after this, he removed to Chester, to the Lead-works of Walker, Maltby, and Co. his employers, where he spent the remainder of his life. The brethren at Chester soon discerned the worth, the prudence, piety, firmness, and generosity of this excellent man, and elected him to fill the office of a deacon. A difficult situation, for at least fifteen years, has it been to him, from the heavy and repeated and protracted trials, through which the church at Chester has been called to pass. Ever since the removal of Mr. Aston, they have never been blessed, for any period of continuance, with a settled ministry

By the death of some members, and the departure of others, by pecuniary embarrassments, by intestine discords, by the unholy lives of several, the cause has been weighed down, and ministers discouraged from fixing with them. Nor has the church escaped altogether some injury, from the repeated removals of their ministers. To some professors, such circumstances would have afforded small anxiety; but Mr. Thompson was formed of other materials: the prosperity of Zion was his chief joy, the depression of Zion his principal sorrow.

He was eminent for *public spirit*. He took a deep interest in the Missionary cause, in the salvation of sinners, and in the triumphs of the cross, both at home and abroad. While he discovered a lively sensibility towards every Christian church, the church at Chester lay uppermost in his thoughts, and engaged his every energy. He hesitated at no labours in this good work; and neither journeys, nor letters, nor money, were spared by him to promote the peace and advance the honour of the church at Chester.

He was eminent for *liberality*. Liberality is not confined to the opulent. It is essential to vigorous and thriving Christianity, both in the rich and poor. The degree of it is to be measured, not by what is given, but by what is left of a man's substance. Our Lord, it is well known, attached greater value to the widow's mite, than to all the large donations of the rich. It is not wise to compare ourselves with others: it is better to look at a *perfect* model, even at the First-born, who has in this grace, as in *all* things, the pre-eminence. But even in

this day, when Christians, from the circumstances of the times, have been excited to excel in liberality, the conduct of George Thompson will suffer no injury from a severe scrutiny. His salary was small, and his family was large. To devote any portion of a scanty income to the cause of Christ, required, in the first instance, much self-denial and persevering economy in domestic affairs. He was blessed with a wife of one heart with him in the great cause. And through her management, her labours, her perseverance, they contrived to *save* a considerable sum yearly for the immediate service of the sanctuary. In addition to the permanent burden which he carried as a deacon, he came cheerfully forward with his money in benevolent undertakings, and seldom turned away his ear or his hand from the supplicant in behalf of Gospel institutions. From regard to the feelings of a mourning widow, particulars are here omitted, well known to the writer, which if mentioned would place on high ground the liberality of our departed brother.

He was eminent for *prudence*. Wisdom and generosity are not always related. Even in real Christians, extensive knowledge and wide beneficence, clear views of gospel truth and warm philanthropy, are not inseparable companions. Our departed friend had a large share of the wisdom from above, "which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits." In all cases, the church sought and respected his counsels. With a heart anxious for the Redeemer's honour, and the true prosperity of the church, and a mind much conversant with the New Testament, he was

kept from the crooked paths of worldly craft, and was directed to the faithful observance of the rules appointed by our Lawgiver, for the maintenance of order, and the advancement of truth and purity among his people.

Steadfastness in his profession. During several years of his deaconship, the Baptist cause was repeatedly so low at Chester, that the public worship of God was kept up with much difficulty; but his zeal and perseverance were never seen to fail. He lived a hidden life of faith on God's Son, and had access to that River of life which gladdens the city of our God. Washing in that fountain, he renewed his vigour; and while many fell away, and walked no more with the church, he advanced cautiously and firmly in the rugged road of profession. If there was any difference in his speed, it was most rapid towards the close. Sympathy with the church, kindness to the minister, affection to the people of God, and activity in what his health permitted him to do, rose and swelled during his last illness.

Diligence in business. It is painful to notice, that some professors appear to transfer nothing of christian principle into daily business. No line of separation exists between them and *moral* men of business; and some of them even fall below the standard of many who discover in spiritual matters, a total want of godly fear. Mr. Thompson had not so learned Christ. During a period of thirty years, he so conducted himself as a servant, as to secure the uninterrupted favour of his employers; and his faithfulness to Christ rendered him faithful to them.

Patience in affliction. It

pleased the all-wise God to afflict this excellent man with a painful asthma for a considerable portion of his life. The severity of his sufferings often unfitted him for business through the week, and prevented his attendance on the public means of grace in God's house. In this fiery furnace he remained many years, enjoying the comforts, and displaying the efficacy, of Divine Grace. He murmured not at his heavy and protracted illness. "It is the will of the Lord that I should be afflicted," was his saying; and there he rested. But he was blessed with more than resignation: he had joy and hope and lively consolation from the doctrines of the gospel. The blood of Christ was all his hope; the enjoyment of Christ's presence, the sight of Christ's glory in heaven, was all his joy. The Sabbath before his dissolution, he derived much consolation from the manifestations of God's presence, and often referred to the well-known hymn,

"There is a fountain filled with blood,"
&c.

repeating, as expressive of his present feelings, the last stanza:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering
tongue
Lies silent in the grave."

His wife and children he commended to God with affection and confidence. He entreated his sorrowing spouse to abstain from excessive grief, and to remember that their short separation would be followed with an eternal re-union.

After suffering much from his distemper, he fell asleep in Jesus, in the morning of April 29, 1819. The memory of such deacons

ought to be cherished in a day when, amidst the increase of profession at home, and very great exertions for the diffusion of the gospel in distant lands, it is to be feared, that attachment to scriptural doctrine, regard to Christ's authority, love to the people of God, the cultivation of a devotional spirit, are not equally advancing in the churches of our Lord. Some of our churches being very depressed, let our ministers and deacons seriously and humbly inquire, what portion of blame attaches to them. Let each of us consider his ways, and turn unto the Lord. Let us remember whence we have fallen, and do our first works. Without an effusion of the Holy Spirit upon us, we cannot expect either a continuance of the spiritual vigour which yet remains, or a revival of the great work in us, as individuals or as churches. Do we value, do we seek, earnestly seek, that Divine influence? Are we coming behind in no gift, waiting for the coming of our Lord Jesus Christ? Are we drinking into his spirit, walking in his footsteps, aiming in every thing at his glory? The night is far spent, the day is at hand, our salvation is nearer than when we believed. The glorious appearance of our great God and Saviour is ready to burst forth; let us then gird up the loins of our minds, and be steadfast, immovable, always abounding in the work of the Lord.

ON CHRISTIAN DILIGENCE.

PART I.

IF we compare the religion of Christ, as it appears in the New Testament, with the lives of most

Christians, the difference is great; not only in the unavoidable consequences of our moral depravity, but also in those things in which, by holy diligence, the resemblance might be rendered visible. The first Christians ate their meat with gladness and singleness of heart; the spirit of devotion pervaded their thoughts, directed their conduct, and heightened as well as regulated their enjoyments. The waves of persecution rolled over them, yet in looking for the mercy of our Lord Jesus Christ unto eternal life, they found abundant consolation; this was as an anchor, both sure and steadfast to their souls. The source of their enjoyment was doubtless divine influence; the Spirit of God wrought effectually within them, subduing their sins, and sanctifying all their difficulties: this, however, was connected with a tender regard to the will of God, and with a zealous desire to promote his glory. They did not live unto themselves, but unto him who died for them, and rose again. This armed them with courage, and strengthened them with confidence in God; in the face of imminent danger, they obeyed the dictates of their enlightened consciences, and consecrated themselves to the cause of their Lord and Master. Nor is there any reason to doubt, but that if our piety equalled theirs, our consolations would be equal also. There is no change in God—the blood of the cross is as efficacious now as it was then—divine influence is alike powerful, and all the promises of God are yea, and amen, in Christ Jesus. The cause why we are so often sorrowful, is in ourselves. Were we diligent in the discharge of christian duties, from proper motives, we should rejoice in the

blessed assurance of complete victory over all our enemies, and of shortly participating in the bliss of heaven. This would bear up our spirits under personal or family afflictions, and afford us comfort in passing through the vicissitudes of mortal life;—it would enable us to triumph in the prospect of death, even in its bitterest forms. Christians are great losers by negligence in religion; not being comfortable in divine things, they feel more heavily the burden of their earthly cares. If they are not happy in God, they cannot be happy at all; they must enjoy him in all things, and all things in him, or they can enjoy nothing. The world is a mere blank without God; our possessions and friends are attended with vanity and vexation of spirit, unless He bless and sanctify them to our use; yet in the midst of the greatest trials, he keeps them in perfect peace whose minds are stayed upon him, because they trust in him. The loss arising from negligence in the ways of God, is not confined to this world; we may be happy in the world to come, yet not enjoy that measure of happiness there, that would be the consequence of greater degrees of holiness here. The more we are like Christ, the greater will be our capacity to enjoy him; the more we abound in the works of faith, and in the labours of love, the greater will be our reward in the kingdom of our Father. The world of nature abounds with variety of beauty and excellence; among the angels there are thrones, dominions, principalities, and powers. The saints may be all perfectly blessed in heaven, yet not similarly employed, nor equally endowed; just as a number of vessels may

be alike filled, though of different dimensions. Holiness refines, dignifies, and expands the mind. The sacred writers being aware of the importance of holy diligence, and of the danger of inattention, admonish their readers to guard against the latter, by maintaining the former.

In the exercise of diligence, we must

I. *Cultivate a pious affection for the whole of GOD'S WORD*; frequently reading it, with earnest prayers to him for the teachings of his Holy Spirit. That state of mind in which we look, either to the whole, or to a part of that holy book, almost with indifference, is much to be dreaded; it begets within us a coolness towards devotional exercises in general, and exposes us to great temptation. On the contrary, to delight in them animates us with the energy of true piety, and prepares our minds for all the services of religion. In reading the word of God, we should not indulge a criminal partiality towards any part of it; but search it through and through, in the length thereof and in the breadth thereof. As something must be wrong in our creed, if in conversation we perpetually dwell on the ancient settlements of God, his unchangeable purposes, and his everlasting love; so in our reading the scriptures, if we confine ourselves to select parts of them, in which the doctrines are taught, it argues an improper tone of feeling, which may imperceptibly lead us to think that none but those who come up to our standard can be Christians. It will so contract our minds, that if persons do not ring changes upon certain words, we shall imagine that they are legal; and that they do not understand the liberty

of the gospel. To be familiar with the epistles of Paul, and to know but little of the evangelists; to fix on a few chapters to the Romans, as on a peculiar treasure, and seldom or never to read the prophecies of Jeremiah and Ezekiel; to be often rejoicing that all things, even sin itself, shall work together for good to them that love God, and are the called, according to his purpose, and never to feel the sympathy expressed in "Why will ye die, O house of Israel?" greatly promotes this narrowness of mind. Human authors cannot be understood, if only a few pages of them be read; much less can the word of God, every page of which displays divine wisdom. It is acknowledged, that in some parts of it, doctrinal, practical, and experimental godliness are peculiarly exhibited; that on this account such parts will be read by Christians with greater pleasure than some others; but a proper attachment to the sacred volume is not founded on the excellency of any separate part, but on the harmony, beauty, and connexion of the whole. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We should also observe the benevolence breathed in that holy book. Not only glory to God in the highest, but on earth peace, good will toward men. If we well understand these principles, we shall obey from the heart the form of doctrine delivered to us, and know that religion consists not in words, but in things. In all his works, God pursues his own glory; if we drink deeply into the spirit of the gospel, this

also will be our first object of pursuit. He has loved his people with a love beyond all expression; if love to God therefore be the governing motive of our conduct, we shall be ready, if he require, to lay down our lives for the brethren. It is not in a few detached passages, broken off from their connexion, but in the whole of revelation, as in a glass, that we behold the glory of the Lord, and are changed into the same image from glory to glory, even as by the Spirit of the Lord. God gave the Israelites not only the hills and the mountains in the land of Canaan, but the valleys and the plains; not only the rivers and the brooks, but every purling stream was theirs. He gave them the whole land in possession, with all its riches and fatness. He has also given to us the writings of the Old and New Testament; "a broad land of wealth unknown!" Let us take heed lest, through criminal negligence, we, like them, possess ourselves only with the treasures of a part of it. If we say with David, "O how I love thy law! it is my meditation all the day." We shall also say with him, "Through thy precepts I get understanding: therefore I hate every false way."

II. *As well might the husbandman expect to reap without sowing, as the Christian expect to enjoy the ordinances of God's house without PRIVATE PRAYER.*

The mournful complaints of some good people would induce one to think, religion had disappointed their expectations. They enjoyed a little comfort in the first part of their christian profession, but this has given place to painful anxiety and to distressing fear; instead of rejoicing with joy unspeakable and full of glory, they are almost always dejected. This

shows that they have forsaken the Lord; he does not willingly afflict nor grieve his people. He says, "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea!" He has also said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes." But O the heart-melting nature of that expression! "Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Psalm lxxxix. 30—33. Effectual fervent prayer would change the shadow of death into the morning, and cause the Sun of Righteousness to arise upon us with healing in his wings. It is the Christian's privilege to hold communion with the Father, and with his Son Jesus Christ; if this be neglected, God will not favour us with the light of his countenance. The established method is, "I will be inquired of by the house of Israel, to do it for them." If our iniquities have separated between God and our souls, and our sins have hid his face from us, we ought not to say, "Our way is hid from the Lord, and our judgment is passed over from our God." We should draw nigh unto him, and pour out our souls before him; the saints in all ages have found comfort in calling upon him. He has promised, even to his backsliding children, "I will heal their backsliding, I will love them freely: for my anger is turned away from him." The institution of heaven has connected the bounties of Providence and the bless-

ings of grace, with persevering industry. The hand of the diligent maketh rich: the desire of the slothful killeth him. "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life." If Israel cast off the thing that is good, the enemy shall pursue him. Enter into thy closet, and pray to thy Father, who is in secret, that he who seeth in secret may reward thee openly.

"Prayer makes the darkened cloud withdraw,

Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

B.

G.

 THE

Out-pouring of the Holy Spirit.

To the Editor of the Baptist Magazine.

SIR,—Most of your readers have no doubt perused, and it may be hoped, many of them have been deeply impressed with the important suggestions, addressed to them in your last number, in a proposed plan to "unite all sincere christians in earnest prayer for the general out-pouring of the Holy Spirit."

The necessity of such a union of spirit among the disciples of Christ, in secret and social supplication for the greatest blessing that can be imparted to the church, or the world, cannot be questioned by any truly serious, or reflecting person. It may therefore reasonably be expected, that the "hints" which are so suitably suggested, will not only be universally approved, but very generally adopted, and we may then confidently look for the promised blessing. The object pro-

posed, from its nature and tendency, must commend itself to the conscience of every consistent christian; it leaves no room for objection, and possesses an interest and advantage almost peculiar to itself; it is an object concerning which all genuine christians must be of one heart and one soul, and therefore one in which they may all cordially unite. It would, I apprehend, considerably promote this good design, if all those who adopt it would, both in the closet and the family, institute a course of reading from those authors who have written on the person, work, office, and influence of the Holy Spirit, such as Howe, Owen, Watts, Doddridge, Edwards, and others, next to a serious perusal and consideration of the word of God, especially those prophecies and promises which relate to the effusion of the Holy Spirit. This course may be profitably pursued by those who are in the habit of reading to their families on Lord's-day evenings. It will furnish materials for meditation and prayer; it will excite the attention, inform the judgment, enlarge the views, and animate the hopes of pious persons, on this momentous subject. It would also tend to preserve in the minds of your readers a lively interest towards it, if your correspondents would occasionally insert an affectionate address to professing Christians, on this all-important object.

G. B.

March 7, 1821.

LETTER OF MR. SWAIN.

To the Editor of the Baptist Magazine.

SIR,—The following unfinished letter was written by the late Mr. Swain of Walworth to one of his sick friends, during that ill-

ness which terminated a month afterward in his own dissolution.

Being furnished with it by a son of the person to whom it was addressed, and having his permission to make it public, I submit it to you for insertion in the *Baptist Magazine*; assured that many persons, who affectionately cherish the remembrance of the writer, will peruse it with pleasure. I am, Yours, &c.

SAMUEL BLIGH.

Whitechapel, March 22, 1821.

“Walworth, March 17, 1796.

“DEAR BROTHER,

“I have several times laid my plan to come and see you, but it has been disconcerted by one thing or other, which I could not foresee; and now I am so ill myself, as to render it impracticable for me to come, till I am better; but I should be glad to hear, by a line or message, how you do; and how it fares with your soul in affliction.

“I know by present experience, that disorder of body often unfits the mind for meditation and prayer, as well as for reading the scriptures with profit: and Satan will take the advantage to accuse and discourage us at such a time; but our heavenly Father ‘knoweth our frame, and remembereth that we are dust.’ And if we are enabled patiently to bear his will at such seasons, and quietly to wait his time of deliverance, we have reason to be thankful; and if we cannot be as fervent and persevering in supplication at such times, let us be the more frequent in short ejaculations of heart to the Lord, and we shall find that when we are weak then we are strong.

“I have had uncommon reason to bless the Lord for what he has done for me as a minister of

Christ, and for the church and congregation this year, little as there is of it past: yet I am made to feel my weakness, and see my short comings in his service, to such a degree very frequently, that I am constrained to groan, being burdened, and cry, 'O wretched man, who shall deliver me?' But the sweet expectation of being for ever without sin, and therefore without weakness and sorrow, cheers my heart like a cordial, (and so I trust it does yours,) and makes me sing, 'Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

BAPTIST CHURCH AT BRIDLINGTON.

It appears from the records of the Baptist Church at Bridlington, that this Society was first formed November 16, 1698, in the presence of the four following ministers:—John Ward, Henry Wolf, Henry Blackett, and Richard Pitts. Tradition informs us, that a farmer in Scotland, who, before he would have his child sprinkled, expressed to his pastor his doubts respecting infant baptism, not obtaining satisfaction on that head, visited London, and there was baptized by immersion, on a profession of his faith in Christ. On his return to Scotland by sea, a storm drove the vessel into Bridlington Bay; where they put on shore for a day or two. Here meeting with a Mr. Robert Prudom, and conversing on the subject of Baptism, he (Mr. Prudom,) was convinced of the truth of Believers' Baptism, was himself baptized, and began the interest at Bridlington.

The number of members at the

formation of this church was twenty-five. The Church-book contains the following record. "The church did, with consent, call forth their teacher, Robert Prudom, to preach the gospel, in order to regular ordination, and to administer all Christ's ordinances. John Oxtoby was also chosen to the office of deacon." Mr. Prudom was originally of the Presbyterian denomination; a gentleman of good property, and especially of sterling piety. He published a small book, of 198 pages, entitled, "Truth Unveiled by Scripture Light," &c.; in an Appendix to which work, the author has related his own life and christian experience, which is truly excellent. The Rev. Benjamin Keach, in a recommendatory preface to this book, speaks very highly both of the author and of his performance. His son, Mr. David Prudom, was for many years a deacon of this church.

In 1713, the Rev. George Braithwaite, A.M. became the pastor of this church, on the death of its first pastor. He came hither from Hawkshead-hill, in Lancashire, and after many years removed from hence to Devonshire-square, London, about 1733.

In 1723, June 19, 20, an Association of Baptist churches was held at Bridlington. Juniper, Dye-house, Hexham, Hamsterly, and Hawkshead-hill were churches thus associated. We find also, in the same year, that there was a branch of the church at Bridlington in a village called Bainton, seventeen miles distant; but this branch has long since ceased to exist.

1737. The Rev. Richard Machin was, on May 22, dismissed from the Baptist Church, Limehouse, London, (the Rev. David

Rees being pastor at Limehouse,) that he (Mr. Machin) might take the pastoral charge at Bridlington. He was ordained June 5, 1737, and died October 30, 1743.

Mr. Braithwaite published two funeral sermons, and two small treatises; and Mr. Machin two sermons.

After Mr. Machin's decease, a very valuable young man came from the church at Rawdon, to labour here: a Mr. John Mitchell. He came to Bridlington in 1746; but in 1748, retired to his native place, and died of a consumption, April 14, in the same year, aged twenty-seven.

1752. The Rev. John Oulton, M.A. had an invitation to settle at Bridlington. But though his visit to Bridlington was protracted to some years, yet Mr. Oulton was never ordained here, but ultimately settled at Rawdon, where he died in 1804. His father, Mr. John Oulton, senior, was long the pastor of the Baptist churches at Leominster and Liverpool. He removed from the former to the latter in 1748. He left Liverpool, in a superannuated state, in 1765, and died at his son's house at Rawdon.

1761, October 8, the Rev. Thomas Wilbraham was ordained pastor over the Baptist church at Bridlington; the Rev. William Crabtree of Bradford assisting in that service. Mr. Wilbraham, although at this time quite blind, yet was a very acceptable preacher. After a little while, however, he embraced the peculiarities of Robert Sandeman, renounced the work of the ministry entirely, became a schoolmaster, and died, a few years ago, at Halifax.

1767. During this year, the Rev. Joseph Gawkrödger was settled at Bridlington. Mr. Gaw-

krödger was born in Dublin, where his father was a clergyman, but was brought to England, and into the parish of Bradford, when very young. About 1750, he was baptized at Rawdon, by the Rev. Jonathan Brown. In 1752 he was called out by the church at Rawdon to preach; and by his labours the Baptist church at Shipley, near Bradford, was raised, over which he was ordained, but from which he departed to Bridlington in 1767. At Bridlington Mr. Gawkrödger laboured, with great acceptance, for nearly twenty-seven years; but in November, 1794, he resigned his pastoral charge, and died November 23, 1798.

July, 1795, the Rev. Robert Hamies, a member of the Baptist church, Salthouse-lane, Hull, was ordained pastor over the church at Bridlington, and continues the pastor of the church there to this time; (December, 1820.)

1817. May 15, seven members of the church at Bridlington were united with others, and formed into a church at Hunmanby, a village eight miles north of Bridlington. The Rev. John Hithersay is the pastor, and their state is prosperous.

Ministers sent out by the church at Bridlington:

W. Hague, baptized by the Rev. Joseph Gawkrödger Aug. 2, 1767. On December 12, 1770, he, and seven other persons, were dismissed to Scarborough, a church formed there; over which Mr. Hague has presided nearly half a century. He is still alive; but Mr. Sykes, from Dr. Steadman's Academy, Bradford, has been pastor at Scarborough from December 4, 1816, Mr. Hague having resigned.

I. Mann; baptized June 6, 1802, by the Rev. Robert Ha-

mies; called to the ministry 1805. Now pastor of the Baptist church at Shipley.

John Holtby; baptized September 3, 1809; by Mr. Hamies; called to the ministry October, 1810; died about 1813.

Shipley.

I. M.

ANECDOTES OF TETZEL, *Whom Luther opposed in 1517.*

"ONE Tetzal, a Dominican, and a retailer of indulgences, had picked up a large sum at Leipsic. A gentleman of that city, who had no veneration for such superstitions, went to Tetzal, and asked him, if he could sell him an indulgence before hand, for a certain crime, which he would not specify, and which he intended to commit. Tetzal said, 'Yes; provided they could agree upon the price.' The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gen-

tleman, knowing that Tetzal was going from Leipsic, well loaded with cash, way-laid him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchased an absolution. George, Duke of Saxony, a zealous friend to the Court of Rome, hearing of this robbery, at first was very angry, but being informed of the whole story, he laughed heartily, and forgave the criminal."

"The Emperor Maximilian, being at Inspruck, was so offended at the wickedness and impudence of this Tetzal, who had been convicted of adultery, that he intended to have him seized and put in a bag, and flung into a river; and would have done it, if he had not been hindered by the solicitations of Frederic, Elector of Saxony, who happened to be there, very opportunely for Tetzal."

Villers's Essay on the Reformation, p. 103.—Villers refers to Jortin's Life of Erasmus; and Jortin refers to Seckendorf.

Juvenile Department.

HISTORICAL ESSAYS.

No. XVII.

On the Corruption of Christianity, and the successful Exposure of that Corruption, during the Reign of Richard II. A. D. 1377—1399.

WE had occasion to observe, in concluding our last essay, that a

reformation had begun to dawn. The morning star of a brighter day had risen at the close of the last reign, and shone resplendently in this, in the person of Wickliffe. The corruptions, tyranny, and extortion of the Court of Rome, so long continued, and so progressively increased, had tired even bigots themselves. That power, which arrogated to itself immediate divine appointment, men began to consider as the offspring of ambition; and

the more serious, to suspect, and most justly, of infernal rather than heavenly origin. Extremes are dangerous. Succeeding popes had pushed their plans too far; and Satan, their grand patron, had outstepped the bounds of his own policy.

This state of the public mind was materially accelerated by the memorable labours of the great reformer already named; a glance at whose history is most applicable to our present subject. He was a native of Yorkshire, and finished his education at the University of Oxford. His early pursuits afford an example worthy the attention of our youthful readers; for while he attended with diligence to his studies in general, his chief delight was his Bible: a study the more remarkable in those days of darkness. The neglect of this sacred book is in any case inexcusable; but how much more so in our age, when to possess it is so common, and to circulate it so fashionable! Wickliffe's acquaintance with the holy scriptures, admirably prepared him for the interesting labours in which he afterwards engaged, and doubtless suggested to him the simple means, under the divine blessing, of enlightening the minds of his fellow-countrymen—the translation and circulation of the Bible. His first opposition to the clerical impositions of the day, was a defence of the university against the mendicant friars, who were in the habit of enticing the young students to their convents; and, as success generally increases zeal, his triumph over this practice encouraged him to attack the order itself, in several tracts, exposing the shameful pretence of imitating Christ and his disciples, by living an indolent but luxurious life, on the bounty of their deluded friends. His scriptural productions made a deep impression, and he received, not only the acknowledgments of the university, but obtained the mastership of Baliol College in 1361, and the living of Fillingham, in Lincolnshire; and, subsequently, the appointment of Warden of Canterbury Hall.

A new archbishop however, not under the influence of christian principles, caused his removal from

the last-mentioned station; and Wickliffe inconsistently, but unsuccessfully, applied to the pope for his kind interference. But he had exerted himself already too much against popery to expect a pope's favour; nor should he have sought it, seeing that one of the positions for which he contended was, that the Court of Rome had no jurisdiction over the universal church, and, consequently, that it ought to have no influence in England;—a position too, which monarchs, actuated by mere policy, could maintain, when it suited their purpose.

We have seen that the oppressions of the clergy had prepared the minds of men for receiving the doctrines of Protestantism. Wickliffe's partisans, therefore, daily increased. The most distinguished characters read his works attentively, and thought with him: nor did they conceal their sentiments. The monks became alarmed for their orders: they drew up nineteen articles from his writings, and made their complaints to their master. His Holiness, who could not have been an indifferent spectator of this great man's exertions, embraced so favourable an opportunity of resentment, issued his bulls against the reformer, and directed that he should be tried. The indignation of the clergy was increased by his decision in favour of the king, on the question submitted to him by Richard and the Parliament, whether the pecuniary impositions of the Court of Rome might be *lawfully* resisted or disregarded; and the meeting at St. Paul's, for his trial, followed.

Wickliffe, accompanied by the Duke of Lancaster and Earl Percy, attended. An angry conversation between these nobles and the Bishop of London, in the presence of an immense assemblage of people, was all that occurred at this time; and, on a second occasion, at Lambeth, no better success attended his enemies. The converts to his opinions, or Wickliffites as they were called, assembled in crowds, and their menaces, added to the order of Sir Lewis Clifford, who entered the meeting to prevent the proceedings, caused the disappointment of his

expected judges; and the dispersion of the multitude, after an admonition to discontinue the propagation of his pernicious opinions, was all that ensued. This vain admonition served no other purpose than to gloss over the defeat of his adversaries, giving them a little pretext for calling the meeting; that it had no effect on the noble mind of the reformer is manifest from his work on *the truth of the sacred scriptures*, which he published soon after.

In 1380 Wickliffe completed his memorable undertaking, the translation of the holy scriptures into the English language, which was speedily copied by many of his friends; and although it has been contended that this work had been previously performed by some of his predecessors, it is more generally believed that the honour belongs to this distinguished man; and it is certain that his translation was in general use until the invention of printing. He pursued his valuable labours, and proceeded to expose the ridiculous doctrine of transubstantiation.

Two years after the publication of his Bible, he was summoned before the pope; to answer for his heretical doings, when he replied in the true style of a reformer, that Christ taught him rather to obey God than man. Infirmities now increasing upon him, he retired to close his valuable life at the rectory of Lutterworth, where he died of an attack of the palsy in 1384. The Council of Constance, in 1428, in the true spirit of popery, had his body disinterred, and burnt, and its ashes cast into the Swift. Vain and infernal malice! Whilst he was living, he was actuated by that spirit that careth not for those who can kill the body, but after that have no more that they can do, and was deeply

imbued with the fear of Him, who has power to cast both body and soul into hell; and now he was doubtless in the enjoyment of that life and bliss which imagination cannot picture, nor the utmost rancour affect.

His life was a life of unwearied and successful labour. More than two hundred volumes attest his diligence, and his conduct exemplified the happy tendency of his sentiments. The review of his history, and that of the period in which he lived, is full of instruction, and should inspire with zeal in so good a cause; for it is the same cause in which every Christian is engaged—the destruction of the kingdom of Satan, and the promotion of the kingdom of Christ. To be circumstanced as Wickliffe could not fall to the lot of many mortals, but to be favoured with the means of doing good, to have opportunities of exposing error and defending truth, and to assist in the circulation of the sacred scriptures, especially since the formation of Bible *Associations*, is within the ability of the humblest and the youngest Christian, and should be accounted his privilege, his duty, and delight! and O that, while the same awful superstition exerts and aims to increase its influence, even in our own favoured land, the same feeling may actuate Protestants, and a double portion of the Spirit be poured out upon the members of the church of God, that the prosperity of Antichristian principles may never be viewed with indifference, but pure and undefiled religion widely extend its benign and lasting influence through their peaceful, but, powerful, instrumentality!

H. S. A.

Obituary.

MRS. CONWAY.

ON Saturday, December 9, 1820, Mrs. Conway, senior, the wife of Mr. George Conway, of Pontnewydd Tin-plate Works, departed this life, in the sixty-sixth year of her age.

She had been a constant member of a Baptist church for the space of nearly fifty years, during the greater part of which time, she was exercised with severe bodily affliction, which she was enabled to support with truly christian fortitude, and entire resignation to the divine will. Of her it may be truly said, that she rejoiced in hope, was patient in tribulation, and continued instant in prayer. She gave abundant evidence of her entire dependence on Christ, and that she quietly waited for the salvation of the Lord.

She was buried at Pontrhydyrun Meeting-house, on Thursday, the 14th, when the Rev. M. Thomas of Abergavenny preached in English, at her particular request, from Prov. xviii. 10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe;" which words at all times afforded her strong consolation and support, and which she mentioned for upwards of thirty years before her death, as being the text upon which her funeral discourse should be founded.

Mr. James, minister of the place, afterwards preached in Welsh, from Psalm xc. 12: "So teach us to number our days, that we may apply our hearts unto wisdom."

She had eleven children arrived at maturity, all of whom surrounded her dying bed, and now enjoy the great satisfaction of having contributed all in their power to alleviate the pains of expiring nature. The funeral was numerous and very respectably attended, and above sixty of her near relations were seen

in the procession, who were anxious to pay their last tribute of respect to her remains.

MR. JOHN ATKINSON.

MAY 18, 1820, died, at Hull, aged seventy-three, Mr. John Atkinson, who, for upwards of forty years, had been enabled, through grace, to maintain a steady, uniform, and honourable profession of the religion of our Lord Jesus Christ.

His first impressions were received under the ministry of a Mr. Pickles, at the Independent Chapel at Beverley. The Lord was pleased to deal very gently with him; his convictions of guilt were not so keen, nor his distress of mind so great, as some have experienced; but, as he expressed himself to me but a few days before his departure, "he drew him to himself with the cords of love, as with the bands of a man."

He soon after removed to Hull, and became a hearer of the late highly-respected Mr. Lambert, of that town, and united with the church under his pastoral care. How long he continued with that society I cannot say; but in January, 1789, Mr. Atkinson was baptized upon a profession of faith, and was received a member of the church in Salthouse-lane, Hull, then under the pastoral care of Mr. Beatson. As to his doctrinal views, Mr. Atkinson was a Calvinist. The perfection of the obedience of Jesus Christ, the vicarious nature of his sacrifice, and the perpetuity and prevalency of his intercession, were the truths upon which he meditated with pleasure, and conversed with delight. He had a deep sense of his personal unworthiness, and well knew, that all he enjoyed, or hoped to receive, proceeded from the riches of divine grace. At the same

time, the prevailing dispositions of his heart, and the deportment of his life, fully evinced, that "the grace of God, which bringeth salvation, had taught him that, denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present world;" whilst he was looking forward in humble but confident expectation of a better. He was fond of reading, and being favoured with a very retentive memory, he was a most pleasant and profitable companion in the things of God. But perhaps the peculiar grace of the Holy Spirit, which formed the prominent feature of his religious character, was submission to the divine will, under the painful, but all-wise, dispensations of his Providence. In this respect, his deportment and language were such as frequently astonished the minds of his most intimate friends; and which none but the God of patience could inspire. It pleased him, who "worketh all things after the counsel of his own will," to deprive our dear brother of an amiable partner in life, and three beloved children, two of whom were taken from him at different periods in a sudden and unexpected manner. At the time when he sustained the loss of the latter of these, he said, "The Lord now has stripped me of all; but it was the Lord who gave, and it is the Lord that hath taken away; blessed be the name of the Lord."

During the last few years of his life, a complaint in his legs disabled him from going to the house of God. But the Lord was pleased in a great measure to supply the loss of public means, by blessing to him the reading of his word; and severe as his afflictions were, he frequently spoke of them as being comparatively light, and God in an eminent degree gave him patience to endure.

For some time past, his outward man appeared to be decaying; and Friday, May 12, was the last day of his being able to leave his room. In the afternoon of that day, he said, "I think I shall not be long here; I feel the pins of my tabernacle to be loosening fast." It being said, "God only knows when the summons may

come;" he replied, "My times are in his hand;" and

"Not a single shaft can hit,
Till the God of love sees fit."

On the next day, he felt himself much weaker, and said but little; but on some of the precious promises of scripture being repeated to him, he expressed his satisfaction, and spake of the support and comfort which they afforded him, and affectionately gave his last advice to his son-in-law, (with whom he resided,) respecting his future conduct in the world, and the management of his children.

Lord's-day morning, May 14, he awoke his son-in-law, and said, it was time for him to go to the prayer-meeting. Being asked what kind of a night he had had, he replied, "Very restless." His son-in-law said, "I had better stop with you." "No," answered he, "you can do me no good, go; for

"I have known the worth of prayer,
And loved to be often there."

The remainder of that day was principally spent by him in reading, and in conversing of the things of God.

The next day he said but little till the evening, when several persons called to see him. He exerted his little remaining power to vindicate the cause of God, and speak of Jesus as the only Saviour of sinners.

On Tuesday he appeared to be wandering in his mind; but on Wednesday he was perfectly sensible, and was much pleased at the sight of his grand-children. His thoughts were still occupied on divine things; and he spake with great pleasure of the inexhaustible fullness of Jesus Christ, and the completeness of believers in him; and referring to the immutability of the covenant of grace, he said, "That is all my salvation, and all my desire."

A friend present asked him, if there was any passage which he would make choice of, as a text for his funeral sermon. He replied, "Yes; *Precious in the sight of the Lord is the death of his saints*: that I think is applicable to me." He then closed his eyes, as if falling into

a slumber, and appeared to sleep comfortably until about one o'clock, when, without a struggle, his immortal spirit was dismissed from the body, and ascended to his Father and his God.

WM. ARBON.

Hull, June 12, 1820.

NANCY MARLOE.

DIED November 27, 1820, after a short confinement, Nancy Marloe, in the sixteenth year of her age.

The teachers of the Baptist Sunday School, observing a particular seriousness in her whole behaviour, indulged the hope that she was the subject of religious impressions. She often lamented that family duties prevented her from attending the school as regularly as she wished. She was exact in observing the appointed time of attendance, and earnestly desired, not only to receive, but to impart instruction. She cheerfully engaged in teaching the smaller classes, when a sufficient number of teachers was not present. About a month before her decease, symptoms of indisposition appeared. Her mother, who is a member of the Baptist church in this place, frequently conversed with her about the things of God, in which conversation she joined with the greatest delight. During her illness, the excellent little tract, entitled "Little Jane," was put into her hand, with which she expressed herself much pleased: but the Bible was her chief treasure. The last time the writer of this called to see her, he inquired what she thought of herself. She replied, that she was a helpless sinner; but that Christ died for sinners. Being asked if she prayed, she replied, "O yes." "What do you pray for?" "That the Lord would have mercy upon me." "And do you think the Lord hears your prayers?" "Yes." "Why do you think so?" "I have prayed that he would pardon my sins for the sake of Christ, and I feel that he has pardoned them." During prayer, her fervent Amens proved that she

felt interested in the supplications which were presented on her behalf.

Some young friends calling to see her, she said, "Do not weep for me; I have no desire to live; I am happy." At another time she said, "O Lord, open thy heavenly gates, that my soul may enter in." She frequently expressed herself happy in the assurance, that the Lord would admit her into his kingdom. She was frequently engaged in prayer, and evidently enjoyed fellowship with God. She thus addressed her brother, "James, if I die and go to heaven, I wish you to follow me. You must be a good lad, and then you shall come; and when we meet again, we shall join hand in hand, and sing praise to the Lamb for ever." These were nearly the last words she spoke.

At her funeral a hymn was sung, which she had selected for the occasion, one verse of which is descriptive of her faith and hope:

"Methinks, I see her joyful stand,
Before the God of heaven;
He smiles—she enters Zion's land,
And her reward is given."

Tears flowed copiously from many eyes: the girls of the school especially, wept, while they bid a long farewell to one whom they dearly loved. Her death was afterwards improved, in a sermon from Eccles. viii. 8: *There is no discharge in that war.*

C. T.

Oldham, Lancashire.

MR. LUDGATE.—Aged 36.

Mr. Joseph Ludgate was born at Dinton, Bucks, in 1784. His parents were destitute of religion and family economy; consequently he became literally a beggar, and one of the greatest profligates. Though his parents professed to be of the Church of England, he never knew them to go there, nor to any other place of worship, till they were carried to be buried, which took place when he was about seventeen.

He being the youngest of the family, his father was considerably attached to him, and brought him up

to attend the alehouse; to which he was so much addicted, that he stole his brother's money to spend there. About this time some clergymen in the neighbourhood established a free school, at which he attended for about three quarters of a year, and made considerable proficiency. In consequence of this, he was obliged to attend the Church of England, to which he became exceedingly attached; but was still under the awful reign and power of sin. Thus he continued till seventeen years of age, being full of deceit and wickedness; and no one caring to employ him, he became exceedingly pinched with poverty. But the set time to favour him was near at hand. He was influenced to attend the gospel, by the earnest persuasion of a young person. Though curiosity prompted him to go, yet the Lord over-ruled it for good, by fastening conviction on his conscience; which led to his conversion, and his attachment to the people of God and the cause of Christ. At this time, the Lord in mercy was pleased to deliver him from his poverty and distress, by placing him with a godly master of the Church of England, whose good example and situation were made a blessing to him, both in body and soul. Now he became a regular attendant on the gospel, either at the Baptist Meeting, Waddesdon-hill, or at Aston Sandford Church, and increased in knowledge and piety. Seeing the ordinance of believers' baptism administered, and comparing it with the New Testament, he was convinced that baptism by immersion was the scriptural mode; and being much attached to the minister and people at Waddesdon-hill, he joined that church, where he continued an honourable member fourteen years, and in his master's service till his marriage, which took place in 1811. And now a very different scene opened to his view. Instead of sun-shiny days, the clouds began to rise; and during eleven years, in a married state, mercies and afflictions were his daily companions. During this time he had his dismissal from Waddesdon-hill, to the Baptist Church at Swan-

bourne, where he became an active member and deacon, and was called to the work of the ministry, and in the neighbouring villages employed the talent which God had given him, in instructing his poor fellow-sinners in the knowledge of Jesus Christ. There being a heavy debt on the meeting-house at Swanbourne, he thought it his duty, being also desired by his friends, to go out to different places to collect a little money towards the liquidation of the same; and being on a journey to Kettering, he was overtaken with a very heavy rain, in which he caught cold, that brought on a consumption, which in about fifteen months terminated in death. Medical assistance was procured, but in vain; and though he had flattering hopes of recovery, yet he gradually grew weaker. During his illness, he was much favoured with a strong faith, a calm and peaceful mind, and unshaken confidence in his God, and was wholly resigned to his will. He generally spoke to his friends of the preciousness of Jesus to his soul, and of his hope being firmly fixed on him as the rock of ages.

A short time before his death, on seeing two intimate friends enter the room, he said, "My friends, dying is hard work. O how severe are my pains!" One of them replying, "My dear friend, bodily pain only, I trust;" he replied, "Blessed be my Jesus, nothing else; my mind is happy in the Lord." Being surrounded by some of his domestic friends, and in very great pain, he said, "Pray don't leave me till my blessed Jesus comes to take me away." At another time he said, "I am almost at home; the door is almost open to receive me." On the day before his death, he said to some of his friends, "I am surprised to think that I am going to die without pain." In this composed state he remained till the next day, when he sweetly fell asleep in Jesus, without a struggle or a groan. "Mark the perfect man, and behold the upright; the end of that man is peace."

His remains were interred in the Meeting-yard, Swanbourne, on Wednesday, January 3, 1821; and an

appropriate discourse was preached by Mr. George Foskett, Newport-Pagnell, Bucks, to a crowded congregation, from 1 Cor. xv. 10, first clause, a text selected by himself.

D. W. J.

RECENT DEATHS.

MR. L. CREW TATHAM.

ON the 14th of November last, died, in the 40th year of his age, Mr. Lawrence Crew Tatham, senior deacon of the Baptist Church at Warwick. His departure, an eternal gain to him, will be long and sensibly felt by the church, and sincerely regretted by all who knew him. How difficult sometimes to say, "Even so, Father, for so it seemeth good in thy sight!" A widow and four children are left, deeply to lament their loss.

REV. GEORGE FORD.

FRIDAY, April 6, 1821, died, at his house in Mile-end, the Rev. George Ford, who has been many years the faithful and affectionate pastor of the Independent Church at Stepney. He was in London on Wednesday the 4th, and after his return was thrown by a stroke of apoplexy into complete insensibility. His sudden removal will be deeply felt through the very wide circle of his acquaintance.

We should be happy to give a more extended account of this excellent minister.

REV. C. HUNTER.

MARCH 2, died of a decline, aged twenty-nine, the Rev. C. Hunter,

Richmond, Yorkshire. Three Baptist and three Independent ministers attended his funeral. His funeral sermons were preached, at Richmond by the Rev. Mr. Hughes of Battersea, and at Ruth by the Rev. Mr. Underwood.

REV. T. SCOTT.

DIED April 16, 1821, at Aston Sandford, in a good old age, the Rev. and venerable Thomas Scott, author of an excellent Commentary on the Bible, and of other very valuable works. He was an eminent divine, as well as a man of a most amiable disposition. Our late friend Mr. Fuller, of Kettering, used to say of him, that he scarcely knew a person whose religious sentiments so nearly coincided with his own.

Since the above was written, we have been informed that our highly esteemed friend and brother "departed to a better world in perfect peace, about seven o'clock in the evening." Not a struggle, nor a groan, nor a sigh, discomposed his last moments. With his intellect perfectly clear, he quietly and gradually ceased to breathe, while his wife and his son and daughter could look on and be comforted. Blessed be God! not one thing that he had feared came upon him. Indeed, one after another all his fears dispersed."—Our next number will (D. V.) contain some very interesting particulars communicated by an old and intimate friend.

REV. W. FREEMAN.

DIED lately at Bedford, the Rev. William Freeman, the worthy pastor of the Baptist Church at Cardington Cotton End, aged about 50.

Review.

Studies in History, Vol. IV. by T. Morell. 8vo. 12s.; 12mo. 5s. 6d.

HISTORY cannot soon become trite, nor be easily exhausted. It causes the reader to live in the beginning of time, and with all gene-

rations. It makes him acquainted with ancient manners, opinions, arts, sciences, governments, and religions. It gives him a view of the rise, nature, glory, decline, and fall of the most celebrated empires. And whilst it thus enables him to live in

the midst of past ages, it awakens all the sympathies of his mind: he cannot help feeling interested, but is irresistibly, yet insensibly drawn into pensive or pleasing reflections. From the history of that which is past, he derives instruction for the future; and he is enlightened on many moral, intellectual, and political subjects, in a manner that he could not be from any other quarter.

We have volumes of history, which contain the wealth of the most powerful and cultivated minds. We can point to ponderous tomes, which exhibit great intellectual strength; which present a view of events, in connexion with their causes and consequences; and which display, in elegant language, wonderful depth of thought, and patience of research. If we thought the sons of pleasure and dissipation would listen to our voice, we would exhort them to become readers of history. In this study they would participate of pleasure, without a degradation of their nature; since it would impart to them purity of taste, and manly habits, and would give them at once a feast of pleasure and instruction.

It is, however, much to be regretted, that our most fascinating and popular historians have been the abettors of infidelity, and have appeared in the front ranks of the enemies of our holy religion. It cannot be sufficiently deplored, that historians possessed of erudition, taste, strength of reason in other respects, and fine powers of imagination, have defiled their works with the most wicked principles, and with sneers at the sacred volume. Who can read the histories of Hume and Gibbon, without lamenting that men of such talents should employ them to so vile and despicable a purpose?

Histories tainted with infidel principles, are adapted to do incalculable injury to society, to morals, and to the eternal interests of mankind; and we must say that we tremble when we see such works put into the hands of youth. Not being furnished with arguments in defence of Christianity, they are unable to discern the difference be-

tween sophistry and legitimate reasoning,—between deceit and honesty; and they do not know how to detect the latent poison which is administered in works of this description. It is manifest, therefore, that such productions must tend to the ruin of youth.

We have long wished to see a good history written by a person like the author of this work; that is to say, possessing evangelical principles, an enlightened understanding, and a correct judgment.

In this fourth volume we find Mr. Morell deriving his materials from the best authorities, detailing events in an interesting manner, displaying liberality upon delicate topics, and inculcating lessons of wisdom and piety.

One great excellence of our author's work is, that he supplies valuable reflections upon the various periods and events described in his history; reflections which do honour to his head and heart, and which cannot fail to instruct and impress the reader. We have indeed found in this volume some trifling errors; but these, we have no doubt, will be corrected in the next edition. We do not always agree in opinion with our author, but he has a right to form his own opinions.

We feel it our duty to say, that Mr. Morell's *Studies in History* is an invaluable work for the rising generation, and may be read to great advantage by persons of a more mature age. Into boarding-schools, especially, we shall be glad to hear that it is universally introduced. We have not a doubt of its becoming a standard work, and that it will prove a blessing to future generations.

Memoirs of the Life and Writings, and Religious Connexions, of John Owen, D.D. By William Orme.

MR. Clarkson, who preached the funeral sermon for Dr. Owen, observed, "that the account which is due to the world, of this eminent man, deserved a volume. Cotton

Mather, in that singular work, 'Magnalia Americana Christi,' published twenty years afterwards, declared, 'that the church of God was wronged, in that the life of the great John Owen was not written.'

Yet the first, and the only account of him which can be depended on, as Mr. Orme informs us, appeared about twenty years after that, prefixed to the folio edition of his sermons and tracts; but it is both inaccurate and imperfect, and does not contain so many pages as the Doctor had written books. When, however, the learning and labours of Dr. Owen, and the times in which he lived, are considered, no one will marvel that the present writer has thought it proper, to devote a separate work to the life of so good, so great, and so useful a man. Our author must have used great and persevering labour in collecting materials for this work; and he has certainly succeeded in giving us Memoirs of Dr. Owen, of considerable value. Their origin he thus represents:—"The pleasure derived from his writings, led me, a few years ago, merely for my own satisfaction, to make some inquiry respecting their author. Not finding such an account as satisfied me, I began to think that a careful examination of his numerous works, and of the contemporaneous productions of his age, might enable me to afford a fuller and more correct view of him, that had yet been given." Besides presenting, in the character, conduct, and labours of a learned and useful servant of God, an example of the highest worth, the present volume affords not a little very important information concerning the eventful time in which Owen lived. And, as it appears to us, it is no mean part of its value that it enables us to refute infidel and clerical, and we may add, interested or malignant slanders, which have been often and abundantly cast on the Puritans and Nonconformists; men, generally, of whom no one has ever spoken evil, without justifying the belief that his information was partial, his prejudices tyrannical, or his heart unholy.

What man, who in the least un-

derstands human nature, would expect an author, so frigid, selfish, and perfectly sceptical, as Hume, to write one word of truth, when recording the actions of persons animated with love to God, and who were ever willing to sacrifice all that is valuable in this world, so that they might obey the divine law, and benefit the human race? Nor will it in the least surprise us, that interested priests should labour in a Satanical vocation, by accusing their "holy brethren," who were "partakers of the heavenly calling." But while no wise, reflecting, and impartial person would be in much danger of crediting the preachers and writers to whom we have alluded, it is of importance to be able to oppose facts to their calumnies; a pleasure which the reader of the work before us will richly enjoy. He will find much too, that will amply repay his attention to these Memoirs, on the nature, principles, and inestimable importance of religious liberty; without which freedom, man exists in a cheerless wild, not abounding with food nor wells of water, but with toads and serpents and savages. Religious liberty conduces to the planting of another Eden, in which the trees of righteousness grow, which the dews of heaven refresh, and on which the sun splendidly shines; and he who rises from the attentive perusal of Mr. Orme's book, without understanding it better, or valuing it more—unless in relation to this object his knowledge is extensive, and his heart already just—must have a powerless understanding, or an ungenerous nature.

The theological sentiments of our author we regard as scriptural; and there are such clear, frequent, and useful representations of evangelical truth in his work, as greatly enhance its importance.

We think he is not wanting in attachment to his own denomination; but it would be unjust to refuse him the praise of uniformly writing as we should expect him to do who possesses sound piety, generous sentiments, and honest zeal, on subjects of high and universal importance.

More Minor Morals; or an Introduction to the Winter Family: with Aunt Eleanor's Stories interspersed.

THE writer of this highly entertaining and useful volume, introduces it with a modest preface, from which the following extract is taken:

"If, on the whole, the critics should not be displeased with this Essay on Minor Morals, it will be continued; but if, on the contrary, they should frown at it, the writer will not merit the character of arrogant obtrusiveness; and their acquaintance with Aunt Eleanor and the Winter Family will terminate, like that of many other people, with their first introduction to each other."

In such a world as this, we are always happy to meet with those who are well informed and communicative, as well as benevolent and pious; and it is on this account as well as because we are concerned for the benefit of others, that we very much desire a farther acquaintance with Aunt Eleanor and the Winter Family; to whom, while they remain unchanged, we shall be greatly to blame if we do not introduce all our youthful friends.

Eight Lectures on the Christian Sabbath; by William Thorn, Minister of the Gospel at Penrith, Cumberland.—Second Edition, enlarged. London, 1821.

THESE lectures embrace all the topics connected with the "Speciality, Authority, and Sanctity of the Christian Sabbath;"—the "profanation of the Lord's-day by the nation in general, and by individuals in particular;"—the "non-advantage and evil consequences of Sabbath-breaking;"—and the "Means and Motives for the better observance of the Lord's-day." It is upon the whole a well executed performance, and may be read with pleasure and advantage. The design of the Author in printing it, is singularly ingenious, and affords another proof of the various ways in which the "liberal deviseth liberal things." By an advertisement we find that "the profits arising from the sale of these lectures, will be appropriated

towards the erection of a new place of worship at Penrith, the town where they were first delivered." We cordially wish success may attend the Author's personal applications for the purpose of selling his work, to accomplish so important an object in that dark part of the kingdom.

Sunday School Sketches; a Memoir descriptive of the benign Operation of those Institutions. 2s.

THE institution of Sunday Schools forms a most important epoch in the history of the church. The bearing which they have on its interests was in some degree seen by their early promoters; but it is in their history alone that we can fully trace their real tendency. We have known instances of individual congregations being considerably replenished from the Sunday School. It has afforded teachers from among the scholars for a new set of learners, and the germ of ministerial talent has first discovered itself in the rude efforts which are sometimes made to convey divine truth to the young and ignorant mind. Several of those zealous and excellent men, too, who are now raising the Redeemer's standard in the regions of idolatry and superstition, have first fanned the flame of their holy ardour in the engagements of the Village Sunday School. It may, however, be thought by some persons that too much is said respecting these Institutions, and that they are appreciated much too highly. That they possess a value, it is allowed; but that value is by no means equal to what is attached to them by their active friends and supporters. This, however, is not the opinion of the author of this little volume.

"I am far from believing," says he, "that the utility of Sunday Schools has ever been over-rated, or ever can. I believe, rather, that one reason why they have not risen higher in usefulness, is because they have not risen high enough in public opinion. These will ever be in proportion to one another. If Christians in general were aware of the unappreciable advantages for usefulness, which belong to the office of a Sunday school teacher, (humble as the name

may sound upon a delicate ear,) there would not, I am persuaded, be that want of qualified and valuable instructors, which has hitherto been so painfully felt; and if a sufficient number of such teachers were found, ever eager to offer themselves to the office, then the characters of those excellent Institutions would improve, and the true point of success be rapidly attained."

"In real importance Sunday School Institutions claim a place second to none but to the public ministry." Pp. 80, 81.

That these sentiments have been strengthened by the contemplation of the characters sketched in this Memoir, we think is very probable, as it is descriptive of the *benign operation* of those Institutions. The characters are, the Sunday School boy (who is supposed to be the writer of the narrative) and girl, their parents and teachers. They are in general well delineated, and some of them highly deserve imitation. The book is indeed written altogether in a very engaging manner, and is highly calculated to interest well-informed young persons. There are several parts which, if the space allotted in this work would allow, we should readily extract; but we must be contented to refer the reader to the work itself. We must, however, trespass with the following account of the writer's retrospect.

"Since the time of my quitting the Sunday School, for a period of now more than twenty years, I have seen and known much both of the good and ill of life. I have lived long enough to have had the integrity of the principles I imbibed at school, put to the test of many trials; and to prove, by my own experience, that they afford, both in prosperity and adversity, a certain and a steady support. And if, as will ever be the case more or less, they have sometimes, (like the conductor which we erect for the greater security of an edifice,) been the means of attracting towards me an angry cloud, that might otherwise have passed over, I have uniformly found then, as well as in those storms which *must* befall, whether we are prepared for them or not, my religious principles (to carry on the allusion) have been the safeguard of the building."

We have above, and we think justly, expressed sentiments of approbation of this agreeable little work; but we cannot, in justice to the public,

close without stating our disappointment at the loose and indistinct manner in which some of the doctrines of the gospel are exhibited. That so pious a writer as the present appears to be, should have stated the conversion of the mother, for instance, in the way he has, can only be accounted for on the supposition of his having imitated the polished, but weak, and we had almost said effeminate, style of some modern works of imagination.

"How such attentions (of the teachers) often repeated, and accompanied, as they were, with many acts of kindness, must have operated on my mother's mind, it is needless to relate. They won her heart; they excited in her the utmost gratitude; the soothing consolations, and sympathising concern displayed by the excellent young women, flowed into her wounded spirit like balm; and while they, in subsequent visits, led her on gradually to perceive the adaptation of the gospel to her own exigencies, as well as those of her child, she followed them step by step in the spirit of believing acquiescence, until she found herself at the foot of the throne of grace, and her faith beheld the Saviour."

Though the Author has not acknowledged himself, we think we have met with him before, and shall have no objection to meet with him again.

LITERARY INTELLIGENCE.

Just Published.

Providence and Grace illustrated, by some Account of the Life and Christian Experience of Mrs. Sarah Baker. Intended chiefly for Young Persons.

Memoirs of Caroline E. Smelt; with a neat Engraving.

Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors.

In the Press.

A Defence of the Baptists; or, the Baptism of Believers by Immersion the only Baptism of the Christian Dispensation: by George Gibbs, Minister of the Baptist Church, St. Clement's, Norwich.

A Volume of Sermons "on the Nature and Effects of Repentance and Faith;" from the pen of the Rev. James Carlile, Minister of the Scots Church, Mary's Abbey, Dublin.

Intelligence, &c.

CAPE OF GOOD HOPE.

Extract of a Letter from some of the New Settlers to their Pastor in England.

*Salem Town, Mr. Graham's Town,
Albany District, Jan. 2, 1821.*

To our ever dear and much honoured Pastor.

This is a new district, about 110 miles in length, and from 20 to 50 miles in breadth, inhabited chiefly by the English settlers. Bathurst the capital, where we expect soon to have a land-roost, is very pleasantly situated, about 35 miles from this place, and 10 from the sea. It at present chiefly consists of tents; but they are erecting a large house for the magistrates and other government officers, and likewise there are a few individuals, tradesmen, who have had hearths granted them, and are beginning to build. The place where our party is located is much preferable to many others: it is in a valley, which in many places is half a mile in width, and extends in length about six miles, a fine river running through it. We have each a certain portion of ground adjoining the river, and can cultivate as far back as we like. The air is very salubrious, and we have reason to bless the Lord that we all enjoy a good state of health, notwithstanding we have been for some time lying in tents, and have been exposed to the heavy dews, and at times to very heavy rains, but particularly to the intense heat of the sun, the scorching rays of which at this season would almost suffocate us had we no other covering than a tent. Our gardens have yielded us a pretty good supply of vegetables, but we have every reason to expect a much better crop in future, because from experience we are become better acquainted with the nature of the soils, the manner of cultivating, the proper seasons for planting, sowing, &c. We were enabled to get about an acre each ploughed and sown with wheat; and till within this month there was every appearance of a fair crop: but we have been disappointed in this, a blight (or what the Dutch farmers call the rust) having seized the corn, and instead of the ears filling there remaining nothing

but straw and chaff. This, we lament to say, has been the case through a great part of the colony. It has been occasioned, many say, through the quick succession of very cold and heavy rains to the scorching heat of the sun. But adored and praised be the Lord, that notwithstanding this disappointment, God still graciously provides for us, and we trust and believe he will. The government still continues to supply us with rations, and we cannot sufficiently acknowledge the divine goodness in this respect, when we look back, and consider that we had no right to expect on our landing any further assistance from government. Had not this provision been made, in what a situation should we have been! Indeed it is impossible to describe the distress we might have been reduced to; no market to go to, and exposed to the extorsive demands and uncertain supplies of the Dutch farmers.

We have been enabled to purchase a small stock of cattle, and have got more milk and butter than we can consume. We have likewise sheep, goats, pigs, and poultry. What reason then have we for gratitude and thankfulness! Surely we can say, Hitherto the Lord hath helped us. When we look back to the time when we first came on board, and reflect on the fine voyage we had, and on all the blessings we have received since then, we can say, Goodness and mercy have followed us; therefore we will call upon our souls, and all that is within us, to bless his holy name.

From the observations we have made on the conduct of individuals in our party, we can say generally, that the greatest part of them seem to be very industrious and content in their situations; and it is a pleasing thing to remark, that many who left their native land in great poverty and distress, with hardly a penny in their pockets, have now got a cow or two, and are already in a measure become independent. Many of the party have been, and are employed, at Graham's Town, about fourteen miles from hence. They get good wages. Labourers about 3s. 6d. per day, and tradesmen from 5s. to 10s. per day.

From our local situation, being 50 or 60 miles distant from the Caffres, and from 20 to 100 from most of the Hot-

tentots, and likewise not having yet learned the language, we have not been able, as we fondly anticipated we should, to point those poor heathens, who are perishing for lack of knowledge, to the Lamb of God that taketh away the sins of the world; but we trust a way will ere long be opened, whereby we may, vile and unworthy as we are, be made the instruments of contributing in some measure to the salvation of immortal souls, and to the glory of that Saviour who has done so much for us.

BAPTIST CHURCH AT NEWPORT, MONMOUTHSHIRE.

NEWPORT is situated on the river Usk, about three miles from the Bristol Channel, and is eminent for its commercial intercourse with various parts of this kingdom and Ireland. But the religious interest of Newport was shamefully neglected till of late years, with the exception of one place of worship belonging to the Independents. A few years ago other connexions established their interests in the town; and in the year 1807 Messrs. J. Hier and J. Edmunds, ministers at Bethesda, three miles from Newport, commenced preaching in the town at the request of a few female friends, who were members of the neighbouring churches. They laboured under the inconveniency of an uncomfortable place of worship for several years, owing to the increase of hearers; in consequence of which they were necessitated to remove to three different places at different times. The blessing of God evidently attended the ministry of the word of life to the conversion of several individuals, who became desirous of submitting to the authority of the King of Zion; consequently the ordinance of baptism was publicly administered by the Rev. James Edmunds in a convenient place near the town, in the presence of a large concourse of people, on March 14, 1813, since which time they have had frequent additions to their number. The private room in which they met at that time being small and confined became incommodious and uncomfortable, which induced them to deliberate on the eligibility of erecting a convenient place of worship, which at length they accomplished, and it was opened for divine service May 20, 1817. In the course of this year the friends in the town were formed into a church of fifty-six members, and the Rev. J. Morris* of Pen-

rhywgoch in Caermarthenshire, settled over them as a pastor the September following; since which time 100 members have been added to the church: and in the year 1819, January 1, the Rev. J. Harris was ordained as an assistant, together with five deacons.

The expense which attended the erection of the new meeting-house, amounted to nearly £850, which, by our exertion, the aid of a penny-a-week society, and the liberality of neighbouring gentlemen and friends, we have reduced to £320, for the liquidation of which we feel ourselves necessitated to make a still further appeal to public benevolence, hoping that the friends of the cause of Christ will favour our case with their wonted support when called upon.

WILLIAM WILLIAMS, }
DANIEL TOMBS, } Deacons.
JOHN FRANCES, }
JOHN RICKETT, }

Signed, April 6, 1821, at our
Church-meeting.

*Society for the Relief of Aged and
Infirm Baptist Ministers, Instituted
at Bath, 1816.*

THE Annual Meeting of this Society, will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday the 13th day of June next, at twelve o'clock. In the interim, the beneficiary members, annual subscribers,

rhywgoch, July 19, 1810, and under the blessing of heaven on his labours there, the meeting-house soon became too small: an enlargement became necessary, which was accomplished. He also has been the means of establishing four other churches in that neighbourhood; viz. *Sharon, Sithin, Porthyrhyd, and Pontbrenduararaeth*, and has baptized upwards of 200 persons. At the last-mentioned place there was a Baptist cause established about the year 1797, when Mr. Morris was baptized in the eleventh year of his age. But after that the whole church (except Mr. M. his father, mother, brother, and sister, who became members at Cwmivor) turned Arminians, then Socinians, and after that came to nothing. But it is worthy of observation, that Mr. M. is the first who was baptized to commence the former church, and also the first who baptized in the same water at the commencement of the present church, who meet in the same old barn that they formerly did, where there is a pulpit and a few seats.

* Mr. Morris was ordained at Pen-

and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society, to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, those who claimed last year as well as others, are reminded that their application must be in the hands of the secretary, on or before the 13th of May, or it cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

*** The late Mrs. Smith, widow of Mr. John Smith, Deacon of the Baptist Church at Bath, has liberally bequeathed one hundred pounds to this Society.

Baptist Ministers not yet enrolled as members of this Society, are respectfully reminded, that after the 21st of June next, they CANNOT be admitted to share its advantages.

BRITISH INDIA SOCIETY.

THE Act 53 Geo. III. c. 155. declares, that "it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted, as may tend to the introduction among them, of useful knowledge, and of religious and moral improvement." We are happy to hear that the natives themselves have co-operated with the servants of the East India Company, &c. in founding schools and school-book Societies; and that at Calcutta they have instituted a Hindoo College, for "the tuition of the sons of respectable Hindoos in the English and Indian Languages, and in the literature

and science of Europe and Asia." There have been similar proceedings in Bombay and at Madras.

In consequence of this intelligence, and of Mr. Ward's *Letter on the Education of the Natives of India*, addressed to the Right Honourable J. C. Villiers, together with *Extracts from the Reports of Native Schools* established by the Serampore Missionaries, and very interesting Reports from the Native Societies, a Meeting is to be held during the present month, at the Thatched House, St. James's-street, to form the above-named Society. A Subscription will be opened through Great Britain and Ireland. Subscribers of One Guinea per annum, or of Ten Guineas, will be Members entitled to vote; and of Three Guineas per annum, or of Thirty Guineas, will be Governors. There will be Annual Meetings, a Patron, President, Vice-President, Secretaries, a Treasurer, a Committee, &c.

HOME MISSIONARY SOCIETY.

THE sincere supplicants for the spread of Divine truth with its attendant blessings in the hitherto much neglected villages of our native isle, will rejoice to hear, that the good cause of Home Missions continues to widen, as it advances, and that through the operations of the Baptist Itinerant and the Home Missionary Societies, accompanied with the blessing of the Most High, many a moral desert has begun to bloom and bear the rich produce of abundant fruit. In contemplation of the pleasing fact that the Christian public are beginning to remember their kinsmen according to the flesh, we record with pleasure, that a most numerous and respectable meeting was held on Wednesday the 14th of Feb. 1821, at the Fitzroy School-rooms of the North West London Auxiliary Home Missionary Society, at which the Rev. Rowland Hill presided; several highly interesting appeals were made, by the Rev. Messrs. Thorn, Cobbin, White, Humphreys, Thompson, Messrs. Moens, Gibson, T. Thompson, C. Hyatt, junr. and a liberal collection made. We trust that the gratification of recording similar efforts in behalf of the Baptist Missionary Society will shortly be afforded us, and that the noble amount of £70 raised in one year by an Auxiliary Society for Home Missions, will no longer be a solitary instance of domestic effort.

CIVIL RIGHTS OF DISSENTERS.

List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1821.

William Smith, Esq.	John Christie, Esq.
M.P. Chairman.	W. Freme, Esq.
J. Gutteridge, Esq.	R. Wainwright, Esq.
Deputy Chairman.	S. Jackson, Esq.
James Collins, Esq.	B. Shaw, Esq.
Treasurer.	H. Waymouth, Esq.
Edward Busk, Esq.	T. Wood, Esq.
James Esdaile, Esq.	W. Marston, Esq.
W. A. Hankey, Esq.	J. Stonard, Esq.
David Bevan, Esq.	G. Hammond, Esq.
Joseph Bunnell, Esq.	B. P. Witts, Esq.
John Bentley, Esq.	R. Winter, Esq.
W. Titford, Esq.	J. Benwell, Esq.
James Gibson, Esq.	

ASSOCIATIONS.

NORTHAMPTONSHIRE, 34 Churches.
 Arnsby, James; Blaby, B. Evans;
 Braunston, Norman; Bugbrook, Wheeler;
 Burton-upon-Trent, * * ; Braybrook,
 Ayer, Clipstone, Mack; Collingham,
 Nichols; Dunstable, Anderson; Derby,
 Birt; Fenny Stratford, Crudge; Foxton,
 Burton; Gretton, * * ; Guilsborough,
 * * ; Hackleton, Knowles; Kettering,
 J. K. Hall; Loscoe, Swaine; Luton,
 Daniel; Loughborough, Capes; Lin-
 coln, Davies; Moulton, Wheeler; New-
 ark, Perkins; Nottingham, Jarman;
 Northampton, Blundell; Oakham, * * ;
 Olney, Simmons; Road, Heighton;
 Sheephead, Peters; Southwell, Musson;
 St. Albans, * * ; Sutton-in-the-Elms,
 Burditt; Sutton in Ashfield, * * ; Swan-
 wick, Fletcher; Walgrave, * * . 2738
 Members. Clear Increase, 50. Northamp-
 ton, May 23—25. Engaged, Messrs
 Blundell, Burditt, Burton, Crudge,
 Daniel, Hall (J. K.), Heighton, James
 (Psalm cxxxvi. 23), Jarman (Heb. iii.
 14), Millar, Nichols, Presland, Sim-
 mons (2 Chron. vi. 18). Subject of the
 Circular Letter, The Efficacy of Prayer.
 The next Association is to be held at
 Kettering, June 12, 13, 1821.

NEW CHAPELS OPENED.

NAPTON, SOUTHAM.

On Wednesday, Nov. 15, 1820, a plain
 and neat place of worship, of the Bap-
 tist denomination, was opened at Nap-
 ton, a populous village, about three miles

from Southam, in Warwickshire. Rev.
 Messrs. Franklin of Coventry, Griffiths
 of Long-Buckby, and Bottomley of Mid-
 dleton, preached upon the occasion.
 The services were well attended, and
 there appears to be a pleasing prospect
 of usefulness in that long neglected part
 of the county.

STEEPLANE,

SOWERBY, NEAR HALIFAX.

On Thursday, March 15, 1821, a new
 Baptist Chapel was opened at Steeplane,
 10 A. M. Mr. Mann of Shipley, former-
 ly the pastor of the church meeting in
 this place, read, prayed, and preached,
 from 2 Cor. viii. 5. Dr. Steadman of
 Bradford, preached also from Isa. lii. 7,
 and concluded. Half-past 2. P. M. Mr.
 Halton (Independent Minister at Sower-
 by) prayed; and Mr. Cockin (Independent
 Minister at Halifax), preached from
 Dan. ii. 44, and concluded. Evening,
 Half-past 6, Mr. Jackson of Hebden-
 bridge, prayed; and Mr. Dyer of Bacup
 preached from Phil. iii. 8, and con-
 cluded. The collections towards liqui-
 dating the debt amounted to £34 16s. 6d.
 The old chapel at Steeplane had not
 been built above seventy years, but
 was at first built so very slightly, as to
 become of late very dangerous when
 filled with people. The present is a good
 substantial building, 42 feet by 33 in-
 side; and has cost about £600, much of
 which is already paid. In the year
 1814 a poor girl, who was then but quite
 a child, hearing talk of this new chapel,
 she has been for five years past saving all
 her half-pennies for that object, and had
 saved 3s. 6d. for the new chapel by the
 time its erection commenced. The in-
 terest here is in a thriving state.

M.

BATTLE, SUSSEX.

On Tuesday, February 27, 1821, a
 new Meeting-house, called Zion Chapel,
 belonging to the Baptist denomination,
 was opened for public worship. In the
 morning the Rev. Mr. Ivimey of Lon-
 don read and prayed; the Rev. Mr.
 Shirley of Seven Oaks preached from
 Ps. cxxxii. 14; and the Rev. Mr. Smith
 of Bye concluded in prayer. In the
 afternoon the Rev. Mr. Press (Inde-
 pendent) of Heathfield read and prayed;
 the Rev. Mr. Ivimey of London preach-
 ed from Ps. xxvii. 4; and the Rev. Mr.
 Tidd of Wadhurst concluded in prayer.
 In the evening the Rev. Mr. Davis (Inde-
 pendent) of Hastings read and prayed;

the Rev. Mr. Hoby of London preached from 1 Cor. i. 21, and concluded in prayer.

The services of the day afforded much pleasure to all who were present. It was peculiarly gratifying to the friends of evangelical truth to witness a larger congregation assembled together, on this interesting occasion, for public worship, than has been witnessed in this town for many years. By the persevering exertions of a few pious individuals, the cause of Christ has been carried on amidst much discouragement; and it is hoped that the tide of immorality and infidelity, which has long deluged the town and neighbourhood of Battle, has been arrested in its progress. For two or three years past the congregation has gradually increased so as to require a much larger place of worship; but being for the most part poor, and suffering from the pressure of the times, they are unable to defray the whole expense of their new place; consequently an appeal on their behalf must be made to the benevolence of a religious public, which appeal, it is hoped, will not be made in vain.

ORDINATION.

BATTLE, SUSSEX.

ON Wednesday, February 28, 1821, Mr. James Puntis (late student at Stepney Academy) was ordained Pastor of the Particular Baptist Church at Battle, Sussex. The Rev. Mr. Davis (Independent) of Hastings commenced the service by reading the scriptures and praying; the Rev. Mr. Hoby of London delivered a very appropriate introductory address, requested of the church a public recognition of the union that had been formed, and asked the usual questions; the Rev. Mr. Ivimey of London offered up the ordination prayer in a very impressive manner, and delivered an excellent and affectionate charge from 2 Tim. ii. 15; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. The hymns were read by the Rev. Mr. Press (Independent) of Heathfield.

In the evening the congregation again assembled; when the Rev. Mr. Hoby of London read and prayed; the Rev. Mr. Giles of Chatham addressed the church from 1 Thess. v. 13; and the Rev. Mr. Ivimey of London concluded in prayer.

The services of the day were truly gratifying, and will long be remembered by many, as a time of refreshing from the presence of the Lord.

NEW CHURCH AND ORDINATION.

WELCHPOOL, MONTGOMERYSHIRE.

AUGUST 1, 1820, at Welchpool, Montgomeryshire. Service commenced at two in the afternoon. Brother Crumpton of Salop read and prayed, after which Mr. Palmer proceeded to form the church of members dismissed from the church in Shrewsbury for the purpose, with others recently baptized at Welchpool. After the usual questions Mr. Palmer prayed; an unanimous call was then given by the newly formed Church to Brother Aslford to become their pastor. Mr. Jones of Newtown described the nature of a gospel church, and received Brother Ashford's confession of faith; Mr. Jones offered up the ordination prayer with imposition of hands; Mr. Palmer gave the charge from Rev. ii. 10; Mr. Edwards of Wildstreet, London, addressed the people from Acts v. 11, 23. The church and congregation assembled in the evening, when Brother Mealry read and prayed; and Mr. Jones preached to the people.

Our present meeting is a room fitted up by Brother Crumpton in 1811, subject to a lease of twenty-one years from that period; the place has been supplied by the Shropshire Itinerants once every fortnight, but after ten years preaching there seemed no prospect of a cause being established, when, by a chain of events in Providence, Brother Ashford returned to his native town; he was appointed by the Shropshire Itinerant Committee to supply the place regularly, which he did for eighteen months. Through the blessing of God the above is the happy result; the solemn and affecting services of this day will, we trust, be long cherished with gratitude to the great Head of the church, who verily fulfilled his promise: Lo, I am with you alway, even to the end of the world. Since this, others have been added by Baptism.

ORDINATIONS.

NEWCASTLE EMLYN, CARMARTHENSHIRE.

MONDAY, June 12, 1820, the Rev. Timothy Thomas, Jun. was set apart to the pastoral office over the Particular Baptist Church at Newcastle Emllyn, Carmarthenshire.

Public worship commenced by reading the Scripture, and prayers by the Rev. J. Morgans of Blaenffos, and the Rev. Simon James of Nevin. Rev. Benjamin Davis of Cilfowyr, stated the nature of

a gospel church, asked the usual questions, and received from Mr. Thomas a clear, concise, and satisfactory confession of faith. The ordination prayer with the laying on of hands, was offered up by Mr. Davis; Rev. J. Herring of Cardigan delivered an excellent and affectionate charge from 2 Cor. ii. 16. "And who is sufficient for these things?" and the Rev. J. Watkins of Carmarthen addressed the Church in a very appropriate discourse, from 1 Cor. xvi. 11. "Let no man therefore despise him."

In the evening the Rev. Timothy Thomas, sen. of Aberdeen prayed; Rev. J. Davis of Carmarthen preached from Acts xiii. 26; and the Rev. S. James of Nevin, from Luke xxiv. 47. Thus closed a day of sacred gratitude for the past, and a lively hope of the future prosperity of Sion.

BROMLEY, MIDDLESEX.

On Thursday, October 26, 1820, Mr. Josiah Denham, (Student from Stepney Academy) was ordained pastor over the Particular Baptist Church, in Bromley-lane-buildings, Bromley, Middlesex, when Mr. Griffin read a portion of Scripture—engaged in prayer—asked the usual questions, and delivered an affectionate address to the church. Dr. Rippon offered up the ordination prayer, Dr. Newman delivered an appropriate charge, and Mr. Douglas concluded with prayer.

GREAT TORRINGTON, DEVONSHIRE.

THIS is one of the places which is indebted to the benevolent zeal of Opie Smith, Esq. of Bath. Mr. Pulsford, who was sent here in 1819, was set apart as the pastor of the church, which has been partly collected by his labours, Dec. 13, 1820. Mr. Sharp of Bradnich delivered the introductory discourse; Mr. Humphrey of Collumpton offered the ordination prayer; and Mr. Singleton of Tiverton delivered the charge to the minister, from 2 Tim. iv. 5, and addressed the church from 1 Thess. v. 12, 13. This cause, which has been greatly opposed, is now likely to be established.

KINGTON, HEREFORDSHIRE.

On Thursday, December 14, 1820, Mr. Samuel Blackmore, late a student at Bristol, was ordained pastor of the Baptist church at Kington, Herefordshire. Mr. Preece of Tenbury commenced the service with reading and prayer. Mr. David Evans of Dolew, Radnorshire, delivered the introductory

discourse, and received from Mr. Blackmore an interesting account of his religious experience, his entrance on the ministry, his reasons for dissent, and his views of divine truth. Mr. Thomas Edmonds of Leominster offered up the ordination prayer; Mr. H. Page of Worcester delivered the charge, from Col. iv. 17, "Say to Archippus," &c. and concluded the morning service with prayer. In the evening Mr. John Evans of Brecon prayed, and Mr. John Jones of Newton, Montgomeryshire, preached to the church, from 2 Cor. xiii. 11, "Be perfect, be of good comfort," &c. and concluded with prayer.

The vicinity of Kington was till lately, like the greater part of the county in which it is situated, a place of gross darkness. By the persevering labours of neighbouring ministers, especially Mr. David Evans of Dolew, a small society was gathered, and a small meeting-house built, about twelve years ago. Nearly at the same time, Mr. George Brown, now of Pendlehill, Lancashire, was called to the pastoral office. His labours were much blessed, the meeting was repeatedly enlarged, and the church gradually increased to its present state, consisting of about sixty-five members. Mr. Blackmore's prospects are encouraging. May the divine blessing on his ministry, and the influence of a humble, holy conversation in those committed to his charge, contribute to enlighten and improve a tract of country, which, in a degree, equal, if not superior, to most parts of the island, claims the attention and compassion of Christians.

THE Rev. J. H. Hinton, late of Haverfordwest, has accepted the call of the Baptist Church, Hosier's-lane, Reading, and we are happy to hear with prospects highly encouraging.

NOTICE.

WALWORTH.

The Annual Sermon to Young People will be preached at the Rev. Mr. Davis's Chapel, East-street, by the Rev. Mr. Morrison of Brompton, for the benefit of the Female Charity School and School of Industry. Service to begin at Four o'clock in the afternoon.

ERRATA in our last Number.

- P. 143. C. 2 L. 4 from b. For "changes" read "charges."
 144. C. 2 L. 1. For "the" read "be."
 178. C. 1 L. 9 from b. For "1821" read "1820."

LONDON ANNUAL MEETINGS IN MAY.

Tuesday 1st.—Noon.—CHURCH MISSIONARY SOCIETY. Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields. The Right Honourable the President in the Chair. No persons to be admitted without tickets. The 21st Anniversary Sermon was preached *Monday evening* at St. Bride's, Fleet-street, by the Rev. Wm. Jowett, M.A.

Wednesday, 2d.—Morning.—Half-past Ten.—SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermons at St. Paul's, Covent-garden, by the Rev. Wm. Bushe, M.A. Rector of St. George's, Dublin.—And *Friday the 4th*; open at eleven; Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Annual Meeting at the King's Concert Room, Haymarket.

Morning.—At Eleven.—BRITISH AND FOREIGN BIBLE SOCIETY. Seventeenth Annual Meeting at Freemasons' Hall. The Rt. Hon. Lord Teignmouth in the Chair.

Thursday, 3d.—Morning.—Half-past Ten.—PRAYER BOOK AND HOMILY SOCIETY.—Sermon at Christ Church, Newgate-street, by the Rev. Edward Garrard Marsh, M.A. Minister of St. James's Chapel, Hampstead.—And *the same day*, the Ninth Annual Meeting at Stationers' Hall. Chair at Two.

Saturday, 5th.—Noon.—LONDON HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS, AND CIRCULATING THE HOLY SCRIPTURES, IN IRELAND. Annual Meeting at the City of London Tavern.

Sunday, 6th.—LONDON FEMALE PENITENTIARY SOCIETY. Annual Sermon at Tavistock Chapel, Broad Court, Drury-lane, by the Rev. Lewis Way, A.M. Prayers to commence at Eleven.—And *Monday the 7th.*—Fourteenth Annual Meeting at Stationers' Hall, the Right Honourable Lord Carrington to take the Chair precisely at Twelve.—Tickets to be had of the Secretary, Thomas Pellatt, Esq. Ironmongers' Hall, and at the Institution at Pentonville.

Monday, 7th.—Morning.—LONDON ITINERANT SOCIETY. To breakfast at Six at the City of London Tavern. Chair (Samuel Robinson, Esq.) at Seven.

Noon. PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Honourable Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the 8th*, at Eleven and Three. Two Anniversary Sermons on board the Society, Floating Chapel, moored off Wapping Old Stairs, by the Rev. Drs. Bogue and Waugh.

Tuesday, 8th.—Evening, Six. IRISH EVANGELICAL SOCIETY. City of London Tavern. Thomas Walker, Esq. in the Chair.

Tuesday, 8th.—Evening, Half-past Six. CONTINENTAL SOCIETY. Sermon at the Church of the United Parishes of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. W. Marsh, M.A. Vicar of St. Peter's, Colchester.—And *Wednesday the 16th, Noon*, Annual Meeting at Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields, Sir Thomas Baring, Bart. M.P. President, in the Chair.

Wednesday, 9th.—Morning, Half-past Five. SUNDAY SCHOOL UNION. Annual Meeting. To breakfast at the City of London Tavern.

Wednesday, 9th.—Morning, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon at Surry Chapel by the Rev. George Clayton of Walworth.—*Same Day, Evening, Six.* Sermon at the Tabernacle by the Rev. T. Craig of Bocking.—*Thursday the 10th, Morning, Half-past Ten.* Meeting for business at Queen-street Chapel. *Evening, Six.* Sermon at Tottenham-court Chapel by the Rev. John Brown of Biggar, Scotland.—*Friday the 11th, Morning, Half-past Ten.* Sermon at St. Bride's, Fleet-street, by the Rev. Dr. Williams of Stroud, Gloucestershire.—*Evening, Six.* The Lord's Supper at Sion Chapel, Silver-street Chapel, Tonbridge Chapel, and Orange-street Chapel.

Saturday, 12th.—Morning, Six. RELIGIOUS TRACT SOCIETY. Twenty-second Annual Meeting. To breakfast at the City of London Tavern. Chair (Joseph Reynier, Esq.) at Seven.

Morning, Half-past Ten for Eleven.—PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting at the London Tavern, Bishopsgate-street. Some distinguished Friend to Religious Freedom is expected to preside.

Monday, 14th.—Evening, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting at the City of London Tavern. Thos. Wilson, Esq. in the Chair.

Tuesday, 15th.—Noon. BRITISH AND FOREIGN SCHOOL SOCIETY. Sixteenth Annual Meeting, at Freemasons' Hall, Great Queen-street.

Thursday, 17th.—Morning, Eleven. ORPHANS' WORKING SCHOOL, City Road. Sermon at the Chapel in the School by the Rev. John Clayton, junior. Dinner at Four, at the Old London Tavern, Bishopsgate-street.

COUNTRY MEETINGS IN MAY.

5th, Blackheath Auxiliary Bible Society, at the Green Man, Blackheath. Chair to be taken at Noon.—16th, Isle of Ely Association at Burwell.—23d, Buckinghamshire Ditto, at Waddesdon Hill.—29th and 30th, Essex Ditto, at Burnham.

Irish Chronicle.

THE Committee feel happy in having it in their power to lay before their Friends the Returns of the Superintendents of the Schools, by which they will see the advantages which are communicated to the peasantry of Ireland by the scriptural education afforded by the Society. It should be the constant prayer of all who wish the evangelical emancipation of Ireland, that HE, "with whom is the residue of the Spirit," will "pour out the Spirit from on high;" without which, even the memory being stored with "the words which the Holy Ghost teacheth," will not be sufficient to renew the heart, and sanctify the conduct.

**PRESENT STATE OF THE SCHOOLS
IN THE
PROVINCE OF CONNAUGHT,
OF THE
BAPTIST IRISH SOCIETY,**

*In a Letter from the Rev. Josiah Wilson,
the Superintendent, to the Secretary, the
Rev. J. Inimey, dated*

Dublin, March 26, 1821.

MY DEAR SIR,

I HAVE again the satisfaction of informing you, that notwithstanding the late very severe storms, our school bark is steadily pursuing her course to the desired haven. The gale has recently been heavy, and the waves have risen high; but HE, whose province it is to calm the perturbed ocean, though he may not yet have said, "Peace, be still!" has manifestly restrained its power, and, in many instances, caused its violence to subserve his own purposes. How short-sighted is man! How impotent his rage! and how vexatious to him who indulges it, when even his malice is over-ruled to accomplish the object which he intended to frustrate. This has been the case with respect to some of the schools: the very violent measures that have been adopted to suppress them, have caused them to be unusually well attended. So true it is, that Jehovah "maketh the wrath of man to praise him;" and we may be assured the latter part of the text will be fulfilled, "the remainder of wrath he will restrain."

This fact has been established also in another way, in reference to the scriptures being used in the schools. You have, of course, heard of a new Society having been

formed in this city, for the education of the poor of Ireland; one of its fundamental principles is, that the Bible shall not be a school-book!

This circumstance has excited a lively zeal in the friends of the Holy Scriptures; and some who were previously almost inactive, are now alive to the subject, and contribute cheerfully to support those schools in which the Bible is used. One gentleman showed me a card that was left him, requesting a subscription to a school, from whence the scriptures were excluded, that was established under the immediate patronage of the "Archangel Michael!" There is reason to suppose that this card pleaded very successfully for our schools!

You have already received the account of the schools in the counties of Cork, Clare, Tipperary, Westmeath, &c.; I rejoice that these seem to be rivaling those which are under my superintendence in the county of Connaught. In the fifty-one schools under my care, there are nearly five thousand children; one thousand of whom are reading that word which is so highly prized by those who know its value, and so much opposed by those who are ignorant of it.

Of the one thousand readers, eight hundred are committing the scriptures to memory; all of these can repeat from one to four chapters each; 450 can repeat five chapters each; 240, ten chapters each; 100, the whole gospel of St. John each; 60, twenty-five chapters each; 50, thirty chapters each; 10, forty chapters each; 2, seventy chapters each; and one, a hundred chapters in the New Testament! What the result of such a practice may be, HE only knows, whose prerogative it is to command the blessing.

Different opinions evidently prevail among men on the subject; but it remains to be proved, that a mind will be injured which is thus stored with the word of God; that such Bible scholars will become worse children, worse citizens, or less useful members in the church. To this it may be added, that all the committers practise writing and cyphering, and that considerable proficiency has been made by them, particularly by the boys, who are in general very anxious to acquire a good knowledge of both.

The "Congregational Schools" merit particular notice, for the information of their benevolent supporters.

The "Harlow School" has 105 girls occasionally attending; 55 of whom I saw at the last inspection, with considerably improved manners and appearance: all present were either learning their letters, their spellings, their scripture-tasks, or using that very useful instrument the needle, which they had never used before. Five girls have left the school since its commencement, for servitude in different families. The mistress is Mrs. Henry, a widow, in the Townland of Langhill, county of Sligo.

The "Little Alie-street School," Mrs. Martyn mistress, who is also a widow, is in Dromanain, county of Leitrim; enjoying the advantage of one or more ladies being generally present. At the last inspection, 83 out of 121 children were present; 22 of whom are committing the scriptures to memory, and the greater part are making great advances in the use of the needle.

The "Lion-street Walworth School" is reaping the advantage of not being hasty in fixing on a mistress. A very suitable one, as to character and talent, has been now found in the person of Mrs. James, who has established the school in River's Town, county of Sligo, and has already 67 girls, whose progress in so few months is very gratifying. This school is superintended by a most respectable lady; the governess in whose family also, delights in such labours of love.

The "North-end Crayford School" is in Doorish, county of Sligo; Mrs. Sweeney mistress. In this school, as well as some others, several of the girls, out of 57 which belong to it, never had a needle in their hand before. This woman's husband is living, but not *with her*, she being a *heretic*! She was some time ago brought to a knowledge of the truth, and because she could not conscientiously attend mass, confession to the priests, &c. she was abandoned by him who was lawfully bound to be her protector. She will now, I doubt not, be able to obtain a subsistence,

in a way perfectly congenial with her own inclinations, and advantageous to some of the rising generation.

The "Hackney School" is one that has been of great use to both master and scholars. The master's name is Wallace; his school is in Rathnamauck, county of Mayo. He has not only been brought to see the errors of the Church of Rome, but by attentively reading the scriptures, has, I doubt not, been "changed from darkness to light, and from the power of Satan unto God." He is an able teacher, and indefatigable in his business, and has a school containing 76 children.

The "Hammersmith School" is kept by Mrs. Caldwell, in the townland of Collicens, county of Mayo, who was educated in one of the Charter-schools of Ireland: her husband is a weaver, but does not enjoy good health. He assists her in the school, which is a great service to the children. There are both boys and girls in this school, and at the last inspection there were seventy-five present.

The "Chatham School" is in Ballinacarrow, where our Irish Reader, the incomparable William Moore, resides; and near the residence of that tried friend of Ireland, Colonel Percival. The master is F. Harrowby, who, I doubt not, is converted from the *wickedness*, as well as the *errors* of his former ways. He and his scholars are emulous that this should be the best school on the establishment: in proof of which, I mention, that at a recent examination every scholar in the reading class obtained a premium. There were one hundred and four present at the last inspection.

The "Trowbridge School" is in the county of Sligo, in the village of Rathcorrick. The master, T. Gibson, is the parish clerk, and of course a Protestant, but greatly esteemed in the neighbourhood. He kept a pay school for several years, but was obliged to discontinue it, from the increased poverty of the people. He has in his *free school* seventy children attending. It is very near the chapel doors of a priest, who is an inveterate enemy to Bible schools.

The "Eagle-street School," though the last mentioned, is not the least in importance. It is kept by Patrick Henry, in Roasky, county of Mayo; an excellent Irish scholar, and very desirous of forwarding his children, of whom he has 81 under his care. The neighbourhood of this school was formerly the rendezvous of a gang of robbers; may we not hope that the "den of thieves" will become "an house of prayer?"

These, Sir, are the particulars of the schools under my care at the present time;

it is not for me to make comments, but to state facts, and therefore I conclude by saying, that I am

Yours affectionately,

J. WILSON.

P.S. I am happy to add, that I brought from Connaught with me to Dublin, where I am assisting Mr. West in collecting for the Society, thirty pounds; and added seven to it in Athlone.

* * There are four of the "Congregational Schools" in the County of Clare, of which the Secretary is only acquainted with the following particulars.

The two "Norwich Schools," situated at Scariff and Torngrany, are composed entirely of female children, and are under the care of suitable mistresses, who teach them, in addition to reading and writing, knitting and needle-work. They consist of forty-eight scholars, who repeated twenty-eight chapters: these schools are supported at £8 per annum each, and are paid for by two ladies at Norwich.

The "Bristol School" contains one hundred and fourteen children, of whom thirty-seven read the scriptures; it is kept by J. Malony, in Torngrany. There were present at the last inspection one hundred and five, who repeated twenty-eight chapters.

The "Seven Oaks School" is in Scariff, L. Guerin, master. It contains one hundred and twenty seven children: present at last inspection, one hundred. There are twenty-two readers of the scriptures, who repeated eighteen chapters.

Extract of a Letter from Mr. William Moore, dated

March 17, 1821.

Even in that country, where the greatest opposition is made to the schools, the truth is prevailing over error to a very great extent. I have spent nearly three weeks among them, and have exposed the superstitions, blasphemies, and sorceries of the priests, without giving any offence, or provoking any contradiction. The Sabbath readers of the Irish scriptures have done wonders, in preparing the people's minds for a more clear explanation than they are capable of giving them, when any doubtful questions are proposed. I lately visited a great number of persons, whom I had never seen before, who were assembled to hear from me an explanation of the scriptures; and I was told by Bryan Hart, one of the Sabbath readers, that I might freely point out the "strong delusion," as it was their earnest desire. I continued instructing them four hours, and was then about to leave them, but others came in, and caused me to continue the

whole until dark night. While I was showing them the different objects of worship they had, and their ignorance of the only way of worship, a woman exclaimed, "I am greatly mistaken if you have not carried the beads before now yourself." I told her that I had not, but I knew priestcraft as well as the priests did themselves. They desired me to return the next day, which was Sunday. Early in the morning a man called at my house, where I was, to collect towards building a chapel! There were present the husband, wife, and son. The husband made no reply, but the wife broke silence, and told him, that one penny of their money the priest should never handle more; and a chapel door they would never enter again; for that they had found the way to heaven without money and without price.

From the Rev. Mr. Keen to the Rev. J. West.

Cork, March 18, 1821.

MY DEAR SIR,

Last night I returned from visiting and inspecting the schools, and now write you the account of their state; which, upon the whole, and amidst much opposition, I may pronounce prosperous.

The school which the Committee desired me to open, on the application of the Rev. Mr. Sadler, has been delayed longer than we could have wished, in consequence of the house not being ready; and also of our not being able to obtain a suitable master. These obstacles are at length removed, and the school has commenced operations. There is, however, one difficulty still existing, viz. the house is "too strait." The number of children now in it is 95: several have been refused admission for want of room to accommodate them. If the school should go on as it has commenced, I hope we shall be able to knock down one of the walls, and build up another at some distance from the present boundaries. This would not be attended with much expense, as the mansion is neither composed of Portland stone, nor Irish granite; nothing, I assure you, but a little humble mud, which, in this country, is by no means difficult to quarry; and, in such an erection as the one in question, does not require much of the arts of a cunning workman; though less evil, and more good, will, in all probability, be done in it, than in many a splendid edifice.

As almost all the good in the world is done by ladies, I am happy to inform you that a lady is the life and soul of this school; so that it has a governess, as well

as the master provided by the Society: I shall, no doubt, be able to send the Society pleasing intelligence of its future usefulness. I must, for the present, leave it, and conduct you to the second on the list, which is at Newsam Town, and has lately received the shock of an earthquake; so common in this country, where the schools are situated. The consequence is, there are only 33 children at present in this school.

The next school is at Inch, and contains at present 56 children, who seem to be improving a little; it has, however, one of the masters of "the old school," all of whom I am removing as fast as I can with safety.

The next is at Kilmagragh; I found 54 children present. This is Sullivan's school, which I wrote you about not long since.

The last school which I have to mention is in the town of Bandan, and is at present bleeding of the wounds it received not long since. The number of children is 33.

The total number in the five schools is 271.

I will thank you to send me some books of different descriptions immediately, as all the schools want books. Some sheets with large print, and easy lessons, would be of great service in the schools, and a great saving of books. You will see by the letter which accompanies this from Mr. Sadler, that he is anxious to see something of this sort introduced into the schools. I have two pounds ten shillings in hand, and shall print immediately class papers, which I mentioned to you some time since, and which you authorized me to print; I can also print what Mr Sadler mentions, at very little expense, if you approve, as I hope you will.

Yours affectionately,

C. T. KEEN.

From the Rev. Mr. Thomas, to the Secretary.

Limerick, March 20, 1821.

MY DEAR SIR,

I have just returned from inspecting the schools in the county of Clare, and Nenagh, in the county of Tipperary; and am happy to say, that they are in a prosperous state. Two of them have been injured from opposition, but they are now doing well. The rest are very full, and I am greatly gratified with the progress the children have made, and the great number of chapters committed to memory by such children as can read; though they have been, on pain of excommunication, prohibited to commit a single verse to memory. I inclose a note from a kind friend, under whom I have placed one of

the schools, which was not formerly established to such good advantage. He has built a school-room, and now is about to build another, as the present will not hold the number of children that would attend. He has also given a guinea, and his worthy lady another; which I have sent to Mr. West: they will be subscribers.

The Irish Readers have taught several adults and children to read the Irish scriptures. The adults now read the scriptures for their families, who formerly spent their time in sin. I wish for as many tracts as you can possibly send.

I preached at Newmarket and Scariff, in the county of Clare; and at Mount Shannon, in the county of Galway, to a large room-full of people, who appear very glad to hear me, and request I would come as often as possible; they say, I must stop with them a few days when I go next. Mount Shannon is about 30 miles from here. I preached at Kilfinan, in the county of Limerick, two evenings, and had double as many the second evening, which was a very good congregation; and I have been much delighted with another person, to whom the Lord has been graciously pleased to make me useful. I had a good hope of her for some time; but, with truth, I hope I can now say, she is a true believer.

I continue to preach five times a week in Limerick; three times to the 79th regiment, when the congregations are crowded, and nothing can exceed their attention. I have good reason to believe that several of them are turned to the Lord with purpose of heart. Two of the men came part of the way home with me on Sunday evening, when they said, "We never saw such work in our regiment before; several in each company spend their spare time in reading the Bible, and in prayer." I said, "What a mercy that we can come to the Saviour just as we are, without any preparation to recommend us to his favour, but a sense of our guilt and our misery!" They replied, "Ah, Sir! we have not long known that."

I considered it prudent to discontinue the Kilfinan School at the end of last quarter; therefore it is not mentioned in the statement: I hope to establish it to advantage the commencement of next quarter.

Praying that the Lord may abundantly bless the Society's efforts, I am,

Their unworthy servant,

WM. THOMAS.

P. S. The fourteen schools under my care contain 1,183 children: of these, 233 are reading the scriptures, who, among them, can repeat 139 chapters in the New Testament.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BEDFORDSHIRE.

ACCORDING to the notice which appeared in our Number for March, a meeting was held at the Old Meeting house, Bedford, on Wednesday, the 21st of March, to form an Auxiliary Missionary Society for the County.

In the morning of that day, after prayer by the Rev. John Dyer, Secretary of the Baptist Missionary Society, an excellent discourse was preached by the Rev. Robert Hall of Leicester, from John i. 35, 36, *Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!* Mr. Hall also closed the service in prayer.

Met again in the afternoon, when the Society was formed, not exclusively in aid of any one denomination, but on the catholic principle which has, for many years, been adopted by our brethren in this county, in promoting itinerant labours in their own neighbourhood. To secure, however, to every contributor, the most entire freedom of choice as to the appropriation of his contribution, it is judiciously enacted, by one of the rules, that, on the payment of each subscription and collection, it shall be distinctly specified to which of the various Missionary Institutions the same shall be applied. At this meeting the chair was ably filled by John Foster, Esq. of Biggleswade; and the various resolutions were moved and seconded by the following ministers: the Rev. W. Anderson of Dunstable, Hillyard of Bedford, Morell of St. Neots, Simmonds of Olney, Bull of Newport Pagnel, Knight of Great Staughton, Dyer of

Battersea, Hobson of Maldon, Cuttriss of Ridgmount, Seckerson (Wesleyan) of Bedford, Manning of Gamlingay, Hindes of Sharnbrook, Hemming of Kimbolton, West of Harrold, Daniel of Luton, Anthony of Bedford, and Middleditch of Biggleswade.

The worthy Chairman was requested to accept the office of Treasurer to the Society, and Messrs. Hillyard and Middleditch were appointed Secretaries.

The evening service was commenced in prayer by the Rev. A. B. Seckerson, of the Wesleyan denomination, after which a very appropriate sermon was delivered by the Rev. S. Hillyard, minister of the place, from Psalm xcvi. 10—13, *Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.* Rev. E. Daniel concluded in prayer.

We believe that we express the general sentiment when we say that the whole of these services were, in a high degree, pleasing and edifying; and calculated, under a divine blessing, to diffuse a lively interest in the sacred cause they were designed to promote. Several of the ministering brethren, with a frankness which did them honour, acknowledged that they had not been sufficiently attentive to the claims of the heathen world, and avowed their determination to aid the Society to the utmost of their power. Besides several handsome subscriptions and donations, the sum of £42 7s. was collected at the doors; which was presented to the Baptist Missionary Society, in kind consideration of the present low state of its funds.

REV. MR. WARD.

WE feel great pleasure in announcing that Mr. Ward arrived safely at Liverpool on Saturday evening, the 14th inst. (April,) after a passage of nineteen days from New York. The friends of religion in the United States have shewn him great kindness, and contributed about 8000 dollars towards the College at Serampore. Mr. Ward was mercifully preserved in good health, though, at one period, the cold was so intense as to freeze his breath on his pillow. It is his intention, without delay, to make the necessary arrangements for returning to Bengal with Mrs. Marshman and her family; and it is probable that they will leave England some time in the month of June.

OUR readers will observe with pleasure, that the Society has been aided by some very liberal donations in the course of last month; and among these, they will notice, with peculiar gratification, the generous contributions of some distinguished members of the established Church. It is merely an act of justice to state, that the condescending kindness and promptitude with which the application of the Secretary was honoured by the individuals alluded to, added not a little to the value of their donations.

Foreign Intelligence.

SERAMPORE.

FROM his early years the venerable Dr. Carey has been strongly attached to the cultivation of a garden, and, since his residence in India, is well known to have acquired considerable ce-

lebrity as a botanist. By the following extract from a recent communication to Dr. Ryland, (23d of October last,) it will be seen that his fondness for this pleasing branch of science has led to results, which will probably promote, in no small degree, the future welfare of the inhabitants of India.

"I bless God, I am as healthy as I ever remember to have been. I have for some time back had much at heart the formation of an Agricultural Society in India. Some months ago I had a conversation with Lady Hastings on the subject, who encouraged me to make an attempt; in consequence of which I published a prospectus, and circulated it throughout India. The result is, that on the 14th of September, an Agricultural and Horticultural Society was formed, which consists already of about fifty members. By desire of the Society I wrote to Lord Hastings, requesting him to become its Patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when 'they shall beat their swords into plowshares, and their spears into pruninghooks.'"

THE following interesting account of the progress of the College at Serampore is extracted from a Letter, lately received from Dr. Marshman, by a Gentleman in Liverpool.

"The College is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose as in England; and when these are completed I have little doubt that the College will be fully supported. We have been hitherto exceedingly favoured of Providence in the steps we have taken herein. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the College in the Presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot on the banks of the river, and precisely opposite the country residence of the Governor General of In-

dia, from which the river parts it, which is there about 600 yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the thorough and perpetual superintendence of the College is thereby secured, it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language, a measure which will carry the savour of the truths discussed there from year to year throughout the country. On this, therefore, we have nearly completed a building which contains a library and museum below, a hall for examination, &c. above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be 66 feet wide, and 95 long, terminating in a bow of a semicircular form, 31 feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are 15 feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is 131 feet, the plinth is 4 feet, the library 20 in height, and the hall will be 24. The whole height will be nearly 60 feet. The entrance will contain a veranda, supported by six pillars of the Doric order, 5 feet at the base. The number of doors and windows in the whole building will be 132; they are in general 12 feet by 5. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto 20,000 rupees, but on carefully weighing the case, and the vast importance of the object to the enlightening of India, we determined, if it appeared necessary, to meet the whole, though it should be 80,000 or £10,000, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, bless and enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the College premises will, I think, include *eight acres*, which leaves abundant room for the erection of rooms for the students, numerous as they may be, and the principal buildings being finished, the cost of these will be a trifle."

"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious Native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every Native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmans, while he is also instructed in the scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of Native Translators will be formed, which will improve the Translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the College, and live out of it, according to his own ideas of cast, as long as he complies with its rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."

SUMATRA.

(Continued from Page 183.)

MESSRS. Evans and Burton, in a postscript to their letter, dated the 28th of June, add:

"The above is a copy of a letter which we forwarded by the Honourable Company's ship *London*, which sailed on the morning of the 25th. The evening of the same day brought us the agreeable intelligence of the arrival of Mr. Ward, in a ship from *Batavia*. Since he has been on shore, we have been much occupied in consulting upon the best means of furthering our grand object. From a deliberate consideration of all the circumstances with which we are at present acquainted, it appears that the most probable means of promoting the Saviour's cause among the benighted inhabitants of this island, is the establishment of another station, at a little distance, upon the same side of the coast. This the Governor thinks very

desirable, and recommends Tapinuli or Natal, where there is immediate access to the Battas, a numerous set of people, and but little known; though from what information has been collected, their total ignorance, and abject condition, call loudly upon the benevolence of those who love the Redeemer. Brother Burton has expressed his willingness to attempt the arduous undertaking, should further inquiries encourage it, and we think the first expense will not be increased, while the plan of operations will be much enlarged; and we trust that the blessing of God upon our separate exertions, will render them, in the greatest possible degree, instrumental in acquainting the *wretched Sumatrans* with the blessed Jesus, who came into the world to save sinners. We most earnestly entreat your prayers to the Father of mercies, and God of all grace, that he will pour out upon us the influences of his Holy Spirit, that our hearts may be filled with love to him, and to the Saviour, and to immortal souls—that he will guide us in all our ways—that he will strengthen us in all our difficulties and in all our efforts, and that he will keep us from *all evil*.”

In a letter from Mr. N. Ward to Mr. Dyer, dated June 28, he specifies a variety of employment for the printing press, which he has in prospect, not merely for Sumatra, but for our Missionaries in Java also. The request with which he closes this communication is one in which, we believe, every pious Missionary will unite:—

“And now, my dear Sir, pray for us. We are placed in a land where all around tends to freeze the affections, to destroy spirituality, to deceive the mind, to separate us from our God. May the Spirit of the Lord move upon the face of the great chaotic deep in these parts, and breathe into it the breathe of eternal life!”

The Committee have further been gratified by a communication from his Excellency Sir T. S. Raffles, dated July 17, 1820, the sentiments of which are so honourable, both to the distinguished writer, and to the Missionaries, that we cannot forbear inserting an extract.

“It affords me much gratification to find, that the Society has directed its attention to this hitherto untrodden field; and

selected Missionaries, whose habits, manners, and education, peculiarly qualify them to do credit to the cause, and to fulfil the expectations of those who selected them. They are the first Missionaries who have trod on Sumatran ground; and if they do not do much themselves, they will doubtless pave the way for others. The Society must not expect immediate results: the general standard of society on this island is too low to admit of rapid advancement; but they will be able to give you much valuable and highly-interesting information, and to train up the rising generation in habits of humility and discipline.

“Mr. and Mrs. Evans, with the assistance of Mr. Ward, propose the establishment of a seminary at Marlborough; and I have been happy to aid the undertaking, by transferring to them the children of our free school. On this point they will doubtless be able to inform you more fully themselves. Mr. Ward proposes to retain the press, in the hope that it may eventually contribute to assist the funds of the Mission.

“Mr. Burton purposes proceeding to the Northward, and establishing himself in the Batta Country, where an entirely new and peculiarly interesting prospect will lie before him. I do not estimate the population of these people at much less than a million. Pulo Nias, an island containing a very extensive population, and lying off the west coast of Sumatra, will also attract his attention. None of these people have yet embraced Mahometanism, neither are they Hindoos; and it is doubtful if they have any religion at all.

“I hope the Society will not think of withdrawing either of these useful men from Sumatra; the field is sufficiently extensive for many more, and though their progress may be slow at first, it may be expected to increase in an accelerated ratio as they proceed. If they do not do much, it will be owing to the want of further aid, and not the want of subjects to work upon.

“I beg the Society will be assured, that I shall be most happy to extend to these gentlemen, and to the views of the Society in general, the full measure of my patronage and support: convinced of the high importance of the cause in which they are engaged, and of the benefits of their labours in promoting civilization, and extending the sphere of useful knowledge.”

We have been favoured with the perusal of another letter from Governor Raffles, to a friend in England, written on the same day, which contains some further

intelligence respecting the people among whom Mr. Burton proposes to reside. After mentioning Mr. Burton's intention, he proceeds :

"The field for his exertions is new and interesting, and I hope he will have energy and courage enough to explore it. The world knows so little of these people, and their habits and customs are so peculiar, that all the information he collects will be useful. You are of course aware that they are Cannibals. The population of the Batta country does not fall short of a million, and throughout the country it is the *invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted for the five great crimes, by eating the prisoner ALIVE.* You may rely upon the fact, that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state."

Are not "*the dark places of the earth full of the habitations of cruelty?*"

On the 27th of the same month (July,) Mr. Evans writes Dr. Ryland; and, after adverting to the proposal of establishing a new station in the northern part of the island, he mentions that, with a view of lightening the expenses of the Mission, he and Mr. Ward had acceded to a plan, kindly suggested by the Governor, to establish a seminary at Ben-coolen; and that the pupils of an Orphan School, previously established, were to be transferred to their care. He adds, that they intended to procure a young man from Bengal as an assistant, in order that this new engagement may not interfere with the time sacred to employment more directly of a missionary nature.

Mr. Burton's letter to Mr. Dyer, after they had resolved on the important step of a removal, presents an interesting specimen of a Missionary taking up his cross to follow the Redeemer.

"When Sir Thomas mentioned that

there was *no medical man* at either of the stations, it seemed at once to put a total negative upon the removal of either brother Evans or myself, and of course brother (Nathaniel) Ward could not leave the press. But, after thinking the subject over last evening, my dear Mary and I came to the resolution to offer ourselves as Missionaries to the poor Battas, if the other brethren approved of our going. We proposed it to them this morning, and all are of opinion that it appears the most effectual measure that can be adopted for the furtherance of the great object of our Mission. We have therefore determined, in the strength of our Divine Master, to devote ourselves to it. We shall certainly have some difficulties to encounter, and much self-denial to practise, in a country where the inhabitants are Cannibals, and where our intercourse with European society will most probably be limited to one or two individuals; but we trust that He who has hitherto made 'darkness light before us, crooked things straight, and rough places smooth,' will not fail us in attempting to give the words of eternal life to those who are perishing for lack of knowledge; but, on the contrary, while humbly dependent on his aid, 'will supply all our need according to his riches in glory by Christ Jesus.'

"Did our friends know how much humility, zeal, knowledge, love, wisdom, and devotedness of heart, are essential to form a good Missionary of Jesus Christ, they would ever bear us on their hearts with great affection at a throne of grace."

Of the interruption which took place, subsequently, in consequence of Mr. Burton's dangerous illness, our readers have already been informed. He had, however, so far recovered, as to be able, on the 29th of September, to sail for Tappanooli and Natal, with a view to discover which would be the more eligible station of the two. We shall look for further information with much anxiety.

KINGSTON.

THE Herald for December last contained some accounts of the large additions made to the church in this place. In answer to some inquiries respecting the statements that are given by these converts, when applying for the

privileges of Christian communion, Mr. Coultart says:

"Their words are few in general; their looks and gestures, which give great effect, without art or design, must be wanting in any relation given you: and if their own expressive language be conveyed to you, you might try to make the Chinese understood with as much effect.

"I asked a female negro whether she felt any sin, now her heart was changed. Her reply was, 'It trouble me too much—it tick to me, Massa, as close as de clothes to me back.' To another poor woman, who was complaining much of the discouragements she meets with, I said, 'Well, how do you think to get through them all to heaven? You say, you are weak.' 'Yes, me weak for true, Massa—but me hang on him arm—Jesus can help—an, Massa, him promise.'"

In a letter, dated 10th of October, Mr. Coultart gives the following account of a visit he had recently paid, in consequence of a pressing invitation, to a friend in the parish of Manchineel.

"Manchineel is sixty-three long miles from Kingston. The road is remarkably rough, and in many parts interestingly dangerous to a good and well mounted rider. The passes in Jamaica must be much like those in Scotland, which Sir Walter Scott so interestingly describes. The way I travelled commands, at irregular distances, an extensive view of the sea, with a variety of bays and ports, which contain but few English vessels at this season of the year. The estates are numerous, and the cane fields rich in their appearance, as the time of harvest is near. I had for miles of my way, not more than a few inches to spare between me and a precipice of five hundred feet! Towards the interior the view is, in general, very limited, though at intervals the most varied and delightful prospects start upon you. I should think that the aspect in general of this country, is the most original and striking of any in the world.

"Set out on Friday from Yallahs, twenty miles from Kingston, which I rode on the Thursday evening. Reached Morant Bay on the same morning, about six, and remained there during the heat of the day. This place is pleasantly situated, and has a small fort, with guns of very heavy calibre. Port Morant is the next place of any consequence; has but few houses compared with the latter, and no chapel or church near, that I could hear of. Bath is the next stage; but though a neat

and elegant little village, has no place for the accommodation of travellers. I could not beg nor buy food for my horses, (for I was obliged to borrow a horse in addition to my own, for the heavy journey.) Had no time to look at the springs which have given such celebrity to this village. The cotton trees about this place seemed decorated with ten thousand living lamps, perpetually shifting their position, and now and then dancing, in fairy-like confusion, among the thick green foliage. A stranger, brought from your side of the Atlantic, not having heard of these earthly luminaries, might have deemed himself travelling among the stars. The way to catch as many as you please, is to take a fiery stick, and blow upon it, making a kind of intermitting light, like that which the flies themselves keep up. By the time I had reached the top of a very high mountain, at the most easterly part of the island, the sun was just rising, amidst the inexpressible grandeur of a Western sky, and illuminating with his first rays the unbroken bosom of the sea. Whilst waiting beneath a tree, to shelter myself a little from a heavy shower, I saw, to my great astonishment, a company of those beetles called *Hercules*, rolling some ponderous balls of goats' dung before them up the hill. The rapidity of their march is amazing, considering the large size of the ball they rolled on before them, and the clay too it had accumulated in passing over the wet ground. I arrived at Miss C.'s to breakfast, the termination of my journey, and truly a fatiguing one. You will, perhaps, think a journey of that distance may be undertaken often, until I inform you that it took me nearly three days, and cost me for tea, with bad bread and butter, and bed, £1 2s. 1d.; for breakfast next morning for myself and boy, 13s. 4d.; grass and corn for horses, 10s. They charge at the rate of a penny per pound for green wet grass, and 10d. per quart for corn. Dinner for myself and boy, £1 13s. 4d.; and for horses, 11s. 8d. &c.; but the poor people I went to visit, were so generous, as to make the lady of the house in which I stopped, slip sufficient to pay my expences into the portmanteau."

SPANISH TOWN.

WE have had several letters from our friend Mr. Godden, and are concerned to state that his eyes continue still in a very weak state. He has been kindly invited to spend a little time at the

residence of a friend, who lives in the country, about sixteen miles from Spanish-town, and he pur-poses to accept it. He mentions one anecdote, which affords an affecting proof of the strong at-tachment felt by the negro Chris-tians towards their instructors.

"In the night of the fire, a poor young

woman, a slave, whom I had previously baptized, exerted herself much in carrying water from the river, &c. and when nearly exhausted, she inquired of the by-stand-ers, 'Where my minista?' A person answered, 'He is burnt in his bed.' The poor thing inquiring, fell down, and ex-pired immediately, without uttering ano-ther word. She was a good woman; I rejoice in the hope of meeting her in bliss."

*Contributions to the Baptist Missionary Society, from March 14, to April 14, 1821.
(not including Individual Subscriptions.)*

FOR THE MISSION.

£ s. d.

Penzance, "School Union Missionary Society," by the Young Gentlemen of Mr. Spasshatt's Academy.....	1	6	8
Paulton, Penny Society, by Rev. Mr. Townsend	8	10	0
Keynsham, Collection, &c. by Rev. James Ayres.....	10	0	0
Jersey, by Rev. Thomas Jarvis, St. John's, Rev. J. De Grouchy.....	£2	15	0
Longville, Rev. John Cane	1	12	0
Albion Chapel, St. Helier's, Rev. R. Oxlad..	6	13	0
	11	0	0
One-thirteenth Share of the Residue of the Estate of the late George Creed, Esq. by Thomas Wilson, Esq.....	8	13	9
Tewksbury, a Friend, by Rev. Dr. Trotman	5	0	0
Hitchin, collected by Miss Bradley	8	0	0
Norwich, by Rev. Joseph Kinghorn.....	17	17	7
Derby, Penny-a-week Society, &c. by Rev. C. Birt	7	15	6
Birmingham, Collections and Subscriptions, by Mr. King.....	182	9	7½
Rugby, Female Penny Society, by Rev. E. Fall.....	6	12	0

FOR THE TRANSLATIONS.

Donation from the Netherlands Bible Society, by Mr. Jacob Dankerts, Amsterdam, 4000 guilders, or sterling.. ..	321	5	9
Stirling, North Britain, Female Bible Society.....	18	0	0

FOR THE SCHOOLS.

Ladies' Society, Liverpool, for a fourth Female School in India, to be under the Direction of Mr. W. H. Pearce	15	0	0
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EXTRA COLLECTIONS AND DONATIONS.

Shouldham street, Mary-le-bone, Rev. John George	8	10	0
Dean-street, J. M. Cramp.....	10	18	1
Church-street, Blackfriars, James Upton	15	0	0

Hon. and Rt. Rev. the LORD BISHOP of DURHAM, by Rev. J. Dyer,	52	10	0
Right Hon. Earl Spencer..... Ditto	50	0	0
Right Hon. Nicholas Vansittart, M.P. Ditto	50	0	0
Miss Vansittart	20	0	0
Hon. Thomas Windsor..... Ditto	10	10	0
Mrs. Holland, Bristol	100	0	0
Miss Lanell, Ditto.....	50	0	0
Mrs. Coade, Camberwell.....	10	10	0
Mr. John Martin, Chilton, near Hungerford, by Rev. T. Welsh.....	10	0	0

	£	s.	d.
John Deacon, Esq. Clapham Common	31	10	0
Gray, Esq. Clapham Road	5	0	0
John Broadley Wilson, Esq.	100	0	0
Thomas Key, Esq. Water Fulford, near York.....	200	0	0

Bedfordshire, by John Foster, Esq. Biggleswade,

Bedford, Collections and Donations.....	£63	2	0
Biggleswade, Ditto Ditto	44	5	6
Carlton, Friends at, by Rev. C. Vorley.....	3	15	0
Keysoe, Friends at.....	1	0	0
Luton, Collection and Subscriptions, by Rev. E. Daniel	29	0	6
Sharnbrook, Collection, by Rev. Joseph Hindes	2	1	1½
Stoughton, Rev. J. Knight and Friends.....	5	11	0

148 15 1½

Hertfordshire, &c. by Rev. James Upton,

Ware	3	16	4
Buntingford	5	1	8
Royston.....	5	12	6
Hertford.....	7	2	8
Potter's Bar	2	0	3
St. Alban's	6	2	6
Tring	6	13	7½
Chesham	19	2	0
Chenies.....	2	7	6

71 7 1

P.S. The Committee beg their friends in this district will accept their sincere thanks for the Christian kindness with which their brother Upton was received. Particulars of the above Collections, &c. will appear in the next Annual Report.

TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mr. J. L. Angus, Newcastle, for Dr. Gill's Exposition of the Bible, nine Vols. royal quarto; to Rev. Charles Whitfield, Hamsterly, for Poole's Synopsis, Poole's Annotations, Buxtorf's Hebrew Concordance, and other learned Works, for the College at Serampore; to Mrs. Buckley, Highgate, for Gell's Remains, folio; to Mr. James Rusher, Reading, for 500 Watts's First Catechism; and to Mr. R. Rhodes, Twyford, for seven Volumes of the Missionary Register.

The kind Donation from W. N. Tweedmouth, was received in due course.

J. BARFIELD, Printer, 94, Wardour-Street, Soho.